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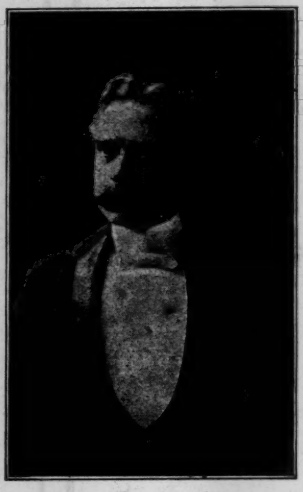

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VI.—(XLVI).—JUNE, 1912.—No. 6.

A RECENT WORK ON THE SACRED HEART.

THIS work,[1] which in a short time has run into a third edition, is a most important contribution to the theology and history of that great and widespread devotion of modern times—the Devotion to the Sacred Heart of Jesus, to which, as the author shows us, we may look for results in the future equal to, if not surpassing, those which it has produced in the past. This work of M. Bainvel's will assuredly help, under God, to the bringing forth of great and good results in the souls of those who read it seriously. I have no hesitation in recommending it strongly. It is to be desired that it should circulate widely, and that it should find a competent translator to render it into English for the sake of those who do not read French.

There is always a danger that what we call technically "Devotions" may lose much of their effect for good among souls by forgetfulness, on the part of those who adopt them, of their original spirit, history, and intention. Thus they become too much a matter of mechanical routine. The devotion to the Sacred Heart of Jesus is perhaps, by its very nature and on account of the object to which it directs us, less likely than other devotions to suffer this diminution of usefulness; since none of the various practices included in the devotion can be habitually exercised without some fruit. But there are degrees in these matters; and we are convinced that the practice of true devotion to the Sacred Heart of our Divine

[1] *La Dévotion au Sacré-Cœur de Jésus: Doctrine, Histoire.* Par. J.-V. Bainvel. Paris: Beauchesne. Third edition. 1911. Pp. 498.

Lord, carried out with intelligent care and attention, will have results that are simply wonderful. The great value of the present volume, apart from its very high interest, is that it must aid very effectively in furthering an intelligent practice of the devotion of which it treats.

Some of my readers will remember the article on the Sacred Heart written by M. Bainvel for the *Dictionnaire de théologie catholique* in course of publication by Messrs. Letouzey and Ané. He has written this work—the present edition being considerably enlarged—in order to reach a wider public than he could through the columns of the *Dictionnaire*. But the work is much more than a mere reproduction of his long article in the Dictionary. Many things in the book, the author tells us, are to be found in the Dictionary, but, without speaking of corrections, there are here considerable revisions and important additions. He would have wished, on the principle of not separating what God has joined, to have treated of the Blessed Mother of God in connexion with the Sacred Heart of Her Divine Son; but time was wanting. He hopes to give us an *opusculum* on the Most Pure Heart of Mary. In fact, in the present volume, when he comes to treat of the devotion to the Sacred Hearts of Jesus and Mary, propagated by the Blessed Jean Eudes, who may be called the St. John the Baptist of the devotion we are considering, the author has something to say on the subject of devotion to the Heart of Mary, and its close connexion with the devotion to the Sacred Heart of Jesus.

The work comprises three parts,—(1) the Devotion to the Sacred Heart according to Blessed Margaret Mary, (2) the theology of the Devotion, (3) the historical development of the Devotion. It is enriched with an abundant bibliography of works and original sources from which information on these three heads has been drawn.

In the first chapter of Part I, two inquiries are entered upon, namely " What writings of Blessed Margaret Mary have we?" and " How far can we be sure of possessing the original text?" A list is given. The writings consist of a certain number of autographs of the Saint, and many transcriptions. " En ces temps-la," writes M. Bainvel, " l'idée ne fût venue à personne de donner tels quels les écrits de la Bienheureuse,

avec leurs incorrections et leur manque de tenue littéraire. Tous retouchèrent les textes qu'ils éditaient. On retouchait même en copiant: . . ." (pp. 14, 15). But these "retouchings" affect the form only, not the thought or substance of the writings. After careful criticism M. Bainvel assures us that we can trust the presentment of the thought of Blessed Margaret Mary in those transcriptions of her writings or accounts of her life and sayings that are extant or up to now discovered. And he justly remarks, "Who can better teach us about the devotion to the Sacred Heart than she who learnt it from Jesus, who lived in its fullest exercise, and was commissioned to propagate it?"

Chapter II treats of the great apparitions of the Sacred Heart to Blessed Margaret Mary. She had a great number of visions; but the author deals only with those that were specially connected with her public mission. There are four of these; the last being the most important of all. The account of these four visions and of the communications made therein to His humble spouse by our Divine Lord will be read with reverent interest. It was with the last of these—on the Octave of Corpus Christi, 1675—that the Devotion entered upon its course as a public devotion and its propagation in the world at large began. It was in these wonderful visions that Blessed Margaret Mary learnt the special character of the Devotion to the Sacred Heart, and received her mission to spread it in the Church of God.

"Jusqu'à présent," writes the author, speaking of the third great apparition, "les grandes apparitions nous ont montré le Sacré-Cœur plein d'amour, plein de grâces, qu'il ne veut que répandre, appelant un culte d'amour et d'honneurs. Nous allons voir cet amour comme méconnu, appelant un culte d'amour réparateur." It was in the third vision that our Blessed Lord asked for "reparation", frequent Communion, the Communion of the first Fridays, and the "Holy Hour". The revelation made in the fourth vision is the one with which Catholics are most familiar. It was then that our Divine Lord commanded the establishment of the Feast of the Sacred Heart as a reparation for the injuries He receives in the Blessed Sacrament even from those who have been consecrated to Him. Then, too, the Venerable Père Colombiére

was indicated as the one who should assist Margaret Mary in carrying out the injunctions laid upon her. We cannot stay to describe the message of our Lord to the King of France, or the vision of 2 July, 1688, in which the mission of spreading the devotion was specially assigned to the religious of the Visitation and the Society of Jesus. The seventh chapter will be read with interest as a résumé of the revelations and as giving the conclusions to be drawn concerning the devotion itself, its nature, scope, and effects.

The author draws attention in this chapter to an expression, familiar to Blessed Margaret Mary, which at first sight appears bold. She speaks of a "new mediation" through the Sacred Heart. St. Francis of Sales speaks similarly: "Nous prions . . . dans le Cœur et par le Cœur de Jésus, *qui se veut rendre tout de nouveau médiateur entre Dieu et les hommes*" (p. 39). Blessed Margaret Mary herself writes of our divine Lord as wishing to renew in souls the effect of His Redemption, making His Divine Heart like a *second mediator* between God and men.[2] So also she speaks of a "rédemption amoureuse" by the mediation of the Sacred Heart, of a new effusion, by this unique gift of "the Heart of God", of all the treasures of "love, mercy, grace, sanctification, and salvation" which it contains (pp. 39, 40).

In a later section of his work treating of the Sacred Heart and the Essence of Christianity, M. Bainvel says of this expression: "Cela [the fact that the Devotion to the Sacred Heart sums up the whole of Christianity—a fact, by the way, which will account for the marvellous promises made to those who practise it] peut nous aider à comprendre le mot singulièrement hardi de la B. Marguerite-Marie, que le Sacré Cœur était comme un nouveau médiateur. Nouveau médiateur, comme manifestation nouvelle de l'éternel et unique médiateur qui nous fait comme un nouveau don de lui-même en nous donnant son cœur à découvert; médiateur par où nous allons à Jésus, où nous trouvons Jésus, comme par Jésus nous allons à son Père et en Jésus nous trouvons Dieu" (p. 175).

[2] "Le grand désir que Notre-Seigneur a que son Sacré Cœur soit honoré par quelque hommage particulier, est afin de renouveler dans les âmes les effects de sa Rédemption, en faisant de ce divin Cœur comme un second *médiateur* entre Dieu et les hommes." Letter of B. M. Mary, 21 June, 1686.

"For Blessed Margaret Mary," says our author (p. 40), "the manifestation of the Sacred Heart was a great event in the world's history: a new era, as it were, then commenced for all those who should be willing to submit themselves to the influences of that Divine Heart. Not that Jesus had not given Himself already to us, with all His treasures, by the Incarnation and by the Redemption. But we have, in the manifestation of His Sacred Heart, as it were, a new advance made toward us by our Divine Lord, offering us, as it were, anew, by offering us His Heart, all that He is. He concentrates Himself in His Heart so that by giving us His Heart He may give us all Himself—Jésus se concentre en son cœur pour se donner en le donnant" (p. 40).

Again, there is in the manifestation of the Sacred Heart to B. M. Mary a new and impassioned declaration of love, and so a new appeal to *our* love; and the devotion to the Sacred Heart is the worship of this love. "Nous allons au cœur pour aller à Jésus aimant."

Chapter III of this first part treats of the special practices of the devotion, not omitting its bearing upon devotion to the Blessed Virgin and the Holy Souls. The author treats also of the *amende honorable* which the devotion implies, and which is a special characteristic of it, whatever form it may take in various specific practices. He treats also of Holy Communion and devotion to the Blessed Sacrament in relation to the Sacred Heart, and of union with Jesus suffering. Above all, the very spirt of this devotion is love. "L'amour avec ce qu'il a de plus vif et de plus tendre, généreux et dévoué, pratique" (p. 61). In this connexion M. Bainvel writes, "N'allons pas croire, d'après ces pratiques, que la dévotion au Sacré Cœur n'est pas autre chose pour la Bienheureuse. C'est plus et mieux. C'est une vie toute d'union à ce Cœur aimant, pour sentir ce qu'il sent, vouloir ce qu'il veut, aimer ce qu'il aime; pour lui plaire en faisant ce qu'il désire et pour plaire à Dieu en s'appropriant ses sentiments et ses mérites, et l'offrant lui-même à son Père: une vie toute d'amour et de réparation amoureuse. Quelles que soient les pratiques, la Bienheureuse y voit surtout des exercices d'amour" (pp. 61, 62). In one of her letters Margaret Mary writes, "We need only to love Him, the Saint of Saints, in order ourselves to become saints" (p. 65).

Chapter IV treats of the marvellous promises made by our Blessed Lord to those who practise devotion to His Sacred Heart. M. Bainvel reserves the famous twelfth promise for separate treatment; and many will turn at once to the pages in which he discusses it, particularly as its genuineness has recently been somewhat warmly attacked. What is our author's conclusion about this famous promise? He is a proved authority on the subject of the Sacred Heart, and we may well be content to take his opinion on this somewhat burning question.

We will make no apology for giving at some length M. Bainvel's conclusions. There remains, he tells us, a promise which hitherto we have not met with in any of the writings of the saint—the great promise. The earlier writings on the subject of the devotion say little of it: it is not to be met with in Croiset nor Galliffet; Languet mentions it and after him Nicollet.[3] It is only of late years that this promise has attracted the special notice of theologians. It would seem that silence was kept in order either to avoid giving a handle to opponents of the devotion, or in order not to encourage a presumptuous sincerity. The promise, in fact, will give scandal to those who do not believe in love; those will understand it who have learnt to understand the Sacred Heart. It is found in a letter, of uncertain date (perhaps May, 1688), addressed to Mère de Saumaise. No autograph copy is known to exist; the copies have undergone retouching, but this retouching is of a purely grammatical nature. The following is the text: "One Friday, during Holy Communion, He spoke these words to His unworthy slave, if she do not deceive herself: 'I promise thee, in the excessive mercy of My Heart, that Its all-powerful love will grant to all those who shall communicate on nine First Fridays of the month successively the grace of final repentance; they shall not die in disgrace (*en sa disgrâce*), nor without receiving their sacraments, My Divine Heart giving Itself as their assured refuge

[3] Jean Croiset, S.J., 1656-1738; Galliffet, 1726; Languet, 1729; Nicollet, 1765. Of the *Life of the Venerable Margaret Mary*, by Mgr. Jean-Joseph Languet, published in 1729, M. Bainvel says, in the Bibliography attached to his article in the *Dictionnaire de théologie catholique*, Coll. 350, 351, that up to 1867, this life, with the "abridgement" of Fr. Croiset and the autograph memoir of B. M. Mary published by Père Galliffet, was the principal source of information about the devotion.

in that last moment.'" Another version has slight divergences, not affecting the sense. M. Hamon, a recent authority on the twelfth promise, has found, in a MS. of Roanne, a text which has every appearance of presenting the original words of Margaret Mary, and it differs very little from the current texts.

The promise, says M. Bainvel, is made absolutely, supposing only that the Communions be made—well made, of course—and made according to the intentions of the Sacred Heart. That which is promised is not perseverance in well-doing throughout life; the context more than the actual words of the promise show also that it is final penitence—a good death—that is promised, not necessarily in every case and under all conditions the actual reception of the last rites of the Church. The promise affects sinners more directly than pious persons, and, after all, does not do more than attach to a definite practice that result which Blessed Margaret Mary so often indicated when she declared again and again that no one will perish who practises devotion to the Sacred Heart. There is in this wonderful promise no encouragement of evil-doing. Jesus does not say that He will save those who continue in sin; but that He will give a powerful grace to keep people from sin, an all-powerful grace to draw them out of sin at the last. In a note M. Bainvel declares that the same solid reasons that we assuredly have for believing in the reality of the supernatural mission of Blessed Margaret Mary stand in favor of the reality of this twelfth promise; and, from the Church's approval of her writings, and from the fact that the ecclesiastical authorities permit the preaching and promulgation of the promise amongst the faithful, we may legitimately conclude that (1) in the mind of the Church there is nothing in the twelfth promise contrary to faith or morals; (2) that it is neither imprudent nor rash to believe in it, and to make use of it to further the Devotion of the Nine Fridays.

The objection drawn from the doctrine of Trent concerning the uncertainty of salvation has no more bearing on the question than the argument that the twelfth promise is an encouragement to sin. There is no reason for "watering down" the plain meaning of the promise, as some theologians have done, depriving it thereby of its real sense. Blessed Mar-

garet Mary gives in her writings instances of other practices to which she says our Divine Lord attached the promise of final perseverance; but the twelfth promise is unique in this respect, that it is attached to *one* performance during life of the conditions, i. e. the Nine Communions of reparation.[4]

The second part of M. Bainvel's volume treats of the theology of the devotion. It has, he tells us, an historical and a theological aspect. Historically, as a special form of devotion, it depends on the revelations made to B. M. Mary. Theologically, that is as a devotion *in se* resting upon Catholic doctrine as held from the beginning, it has been approved by the Church on its own merits. Our author treats the theological question exhaustively. He discusses luminously the object of the devotion, the reasons for a special devotion to the Heart of God-made-Man, the special characteristics of the devotion as revealed to Margaret Mary, the objections brought forward by Jansenists and (as in duty bound) by the *Promotor Fidei.* There is also an interesting section devoted to the psychological and physiological aspect of the devotion in which we are led to the inquiry how far the human heart is the " organ " or the " seat ", primarily of love, but also of the interior movements in general of the soul. We have also a careful treatment of the still disputed question as to whether the Sacred Heart is presented to us as the symbol not only of the human and created love of our Blessed Lord which He exercises as Man, but also of His Eternal Uncreated Love as God. The author shows us how the devotion, rightly understood, avoids on the one hand an inexact or uncertain psychology which would give to the heart an undue position as strictly the " organ " of interior emotions and acts, and, on the other hand, the error of seeing in the Sacred Heart a *mere* symbol, without *any* real and physical *rapport* with the real (interior) life of Jesus. In a word the devotion is based upon a fact of every-day experience, borne out by the usage of every civilized language—the fact that the interior emotions and acts of the soul have a real echo in the heart, do really affect the heart as a physical organ. This is enough to justify the view taken of the heart as the proper and natural symbol of love and the interior affections. We can safely leave physio-

[4] See Part I, Ch. IV, § 2, *passim.*

logists and psychologists to explain, as they think best, a fact which no one can deny. By a perfectly natural and inevitable process, as the author shows us, devotion to the Heart of Jesus leads to the Person of Jesus, with all His characteristics and inmost affections, joys, pains, and sufferings.

A résumé of the real meaning of the devotion and of what precisely it includes will be found in Chapter I, § xiii of Part II (pp. 142-144). Chapter II treats of the historical and philosophical foundations of the devotion; Chapter III of " L'acte propre de la dévotion au Sacré Cœur ", which may be summed up in the two words *Love* and *Reparation*, or rather Love seeking to make reparation because it loves Him who loves and whose love has been spurned. Love is the essence of the devotion: reparation (the reparation dictated by love, not by justice or the need of expiation) necessarily follows. At the end of Part II (Ch. IV, § ii) the author shows in detail how the whole of the Christian Religion is summed up in the devotion to the Sacred Heart.

The third part of M. Bainvel's book, on the historical development of the devotion, is by far the longest. Space will not allow us to follow the author through his interesting account of the process by which, from being a private devotion known to a few elect souls, the devotion to the Heart of Jesus developed into a public cultus destined to spread over the whole Church Catholic. We can give only one or two of M. Bainvel's conclusions. " Le mot *cœur*," he writes, " s'employait à peu près dans les mêmes sens qu'aujourd'hui, pour designer l'intime, les sentiments, l'amour. Mais on n'a pas jusqu'à présent, que je sache, relevé un seul temoinage sûr et clair, dans le dix ou onze premiers siècles chrétiens, du symbolisme du cœur de chair appliqué au cœur de Jésus etc." (p. 183). In the twelfth and thirteenth centuries, we have St. Bonaventure referring to the Heart of Jesus in the *Vitis Mystica* (this is variously attributed to him and to St. Bernard); also St. Mechtilde and St. Gertrude. But we have no cultus properly so-called. There is a private devotion only. Moreover in this devotion the actual Heart of flesh of our Divine Lord is not envisaged so much as His love. It does not take the same prominent position as the proper and natural symbol of the love of Jesus as it does with B. Margaret Mary.

"Nevertheless," says our author, "St. Gertrude is very near to Margaret Mary—she is not the apostle of the devotion, but she is its poetess. We might also add that she was the prophetess of the modern devotion, for, in her account of her well known vision of St. John the Evangelist, the manifestation of the Sacred Heart in later times to a world grown cold and indifferent is clearly foretold" (p. 202).

We can watch the devotion slowly growing through the centuries, not yet indeed as a publicly recognized devotion taking its place amongst those officially approved by the authorities of the Church, but existent nevertheless, and forming the spiritual life of chosen souls; approaching moreover nearer and nearer to those special characteristics which are fully revealed in B. Margaret Mary. Following up the indications found in history, M. Bainvel brings us down to the time of Père Eudes, with his joint devotion to the Hearts of Jesus and Mary, and gives us a detailed account of the successful efforts of Margaret Mary herself and her fellow-workers to make the devotion public. Finally we have a résumé of the history and the important developments (not yet ended) of the devotion down to our own times. Mention is made of the revelations granted at the end of last century to Mother Mary of the Divine Heart, Superioress of the Good Shepherd Convent at Oporto, to which was due the Consecration of the whole world to the Sacred Heart ordered by Leo XIII.

The result of this historical investigation is to show that, whilst (of course) Catholic doctrine has from the beginning contained all the theological principles which justify the modern devotion to the Sacred Heart, the devotion itself may truly be called modern; having indeed its foreshadowings in the lives and writings and practices of predecessors of Margaret Mary for many centuries; but owing to the revelations made to her its special character as a devotion to the Heart of Jesus considered as the natural symbol of His love, as a devotion essentially consisting in ardent love to Him burning to return love for love and to make reparation to love outraged. The importance, as we believe, of this work must be the excuse for so extended a notice. It is one to be studied by every priest, and by all lovers of the Sacred Heart.

Norwich, England. H. G. HUGHES.

ON TEACHING CATECHISM.

THE article in the May issue of this REVIEW on "The Efficiency of our Sunday Schools" is full of practical suggestions. Fr. Holland's able essay will help to awaken interest in a subject that is so likely to run into interest-killing routine. The points outlined by Fr. Holland are not meant to set up an unattainable ideal. They are practical, and shown to be such. They look to bettering what we are already doing, rather than to discovering something new to do in the line of catechetical teaching. It has occurred to the author of the following remarks that a few words which have mainly the efficiency of the teacher in view, might not be out of place. These remarks are directed primarily to those whose duty it is to instruct our young people, especially our Catholic boys, after they have passed beyond the grade schools to some Catholic academy or college. It may be, and generally is, the case that the regular teacher of the class has also to attend to the religious instruction of the pupils. Sometimes this duty is entrusted exclusively to priests, especially where the teaching faculty is largely composed of them. The advantages which their theological training gives them over their fellow-teachers is a sufficient justification for this restriction.

In any case the teaching of Christian doctrine in our higher schools deserves attention in a direction in which it has received, perhaps, too little. Much has been done in the way of agitation for new methods and enlarged efficiency; so much indeed that one begins to fear that the danger of "faddism" may creep in even here, and confuse our clear perception of the few essentials that will make for effective teaching under any method. Witness the flood of new catechisms that are constantly surging upon us, and then presently retiring again quite as hastily as they arose, to be heard of no more. There is undoubtedly a determined call for greater effectiveness in our Christian doctrine classes. It is to be heeded, however, not so much by stiring about among new methods and new text-books, as by stirring up ourselves who are the living embodiment, the soul of our catechism manual. If this soul has the vigor and vitality that it should possess, the body of our teaching will also be sound and effective. It may not be

amiss. then, to review briefly some of the fundamentals which the catechist himself must bring to his work before he may hope to secure results which will measure up to his own expectations, and to the expectations of those who are vitally interested in the Christian education of our young people.

In order to teach catechism well, it is necessary, in the first place, to recognize what position the catechism lesson holds in our curriculum. Measured by hours and number of periods, it becomes the least conspicuous of all branches. There are, however, considerations which put it far in the front rank in vital importance. These need not be emphasized here. They are commonplaces with us. That hour, or half-hour, two or three times a week, is the official recognition we give to the one branch which makes us offer our Catholic schools and colleges to the Catholic public. It is for this, with the atmosphere of religion that we endeavor to create about all our work, that we are in the teaching field. It is for this that Catholic parents forgo the apparent advantages and enticements of secular institutions, and send their children to us. This religious instruction is the one branch which has directly an eternal value; which puts the young creatures of God, over whom we preside, in their right attitude toward their Creator. It is the soul of the whole body of our teaching, of vastly more importance than all that is temporal and perishable in education. These considerations are, as already said, commonplaces. We all realize the importance of the catechism without the need of argument.

It is, perhaps, of greater importance to use every endeavor to have our pupils share in this our realization. They must be made to feel that the catechism is not merely one of five or six branches ranged in line; each separate for itself, and each taking its turn at the proper time. They must rather come to regard it as the foundation upon which their whole education is built, and to which all their intellectual activities are, in some way, to be referred. This realization can be brought home to them principally by our own attitude of zeal and earnestness in presenting and exacting the matter of the catechism; in a word, by teaching the catechism well.

This brings us more directly to the subject-matter of our consideration, for we are inquiring how to teach catechism.

We might take as our thesis this question: How are we to teach Christian doctrine that it may become a *practical realization* with those whom we instruct? The words in italics need to be emphasized, for precisely *there* seems to lie the great defect in the results of our years of religious instruction. Pupils, in some instances, may not realize their religion in such a way that they can give off-hand a statement of, much less a reason for, the faith that is in them. The catechetical method has acquainted them with a series of answers to set questions, and these fixed and unalterable questions alone seem able to conjure up the proper reply. Ask any average dozen boys who God is, or what grace is, or even what a sacrament is, or prayer, or any one of the great subjects of their catechism, and, unless they have recently reviewed the corresponding lesson in their question-and-answer book, it is not unlikely that some will be found unable to give you a correct notion of what you demand. The simplest, most elementary concepts seem to baffle them. As it is in their knowledge so it is largely in their practice. They have carried very little life away from the dry bones of their manual. Their religion has been for them a long memory lesson which affects the intellect but little, and which stirs the will even less. This defect of mere memory acquisition is not to be found in the subject of religion only. It is to a degree a characteristic of certain young minds. But whilst in other branches the consequences of this defect may be partly overlooked, and better results expected for later years, in this matter of such vital importance, when an eternal interest is at stake, it ought to be an urgent consideration with Catholic educators to counteract the defect as much as possible.

In the first place it seems imperative to insist, by constant repetition, on fundamentals. If repetition is recognized as an important factor in all teaching, it must be of greater importance here. In the higher classes, e. g. we might afford to let the pupils get rusty in parsing and other details of grammar, which they knew so well by rote in their first years. We can never afford to let the knowledge which they must have as an entrance requirement to heaven, grow dim in their minds. Would it not, then, be of greater advantage to use time which we might be tempted to devote to fine theological distinctions,

such as might be considered in keeping with a college training, on a new presentation of the old, old truths? Even if we are teaching, say the sacraments, it would be highly unwise to let the year pass by without finding, or making, natural openings for the points of faith and the commandments, which have daily application in the student's life.

A second point which should be attended to is clearness in explanation. To realize the necessity of this clearness from but one point of view, we need only recall how exasperatingly defective is the ordinary pupil's knowledge of the most obvious words he meets in his reading. He brings this defective word knowledge to his study of catechism, and unless even the obvious things be restated from various points of view, and with the simplest synonyms, he will carry away only hazy notions of what he has read and heard. A good plan, in use by some professors, is to have the pupils render in their own words, in connected paragraphs, the ideas they have picked up concerning the lesson just explained, or they may be questioned in a manner different from that of their catechism. Both these methods will often reveal to the teacher the vague, or even misleading notions that the class has acquired. But correct ideas are the only part of their knowledge which may be regarded as a permanent possession of value. Mere memory of words, without corresponding, personal ideas, is scarcely worth having.

Besides presenting the matter clearly, the catechist must also make it interesting. The ordinary catechetical text-book is a mere dead outline. Of itself it will not stir in any heart love of God or man, nor act as a stimulus to performance of duty. Yet God, and Christ, and virtue, must be living realities to the pupil. They are not merely to enter his memory, but captivate his intellect, and appeal to his curiosity, and live in his imagination, and speak movingly to his will. This they will not do unless the teacher can succeed in dressing up this mere skeleton of religion in such a garb of interest as will appeal to the whole of the young mind and heart. An obvious means of arousing interest in young people is the copious use of examples, drawn from sources familiar to them. Our divine Saviour is our model catechist in this regard. He presented His eternal truths most often in terms of familiar

stories or references to the scenes and sights about Him. The lilies of the field, the birds of the air, the hen gathering her chicks, the fishers and their nets, the stone crying out, the thief in the night, these are some of the figures by which He finds an entrance into the minds and hearts of His simple hearers. All of the good catechetical manuals grow to their considerable proportions by these concrete restatements in picture and story. The writings of Mother Loyola are masterpieces in the skillful use of illustration, and they should be familiar to every teacher of Christian doctrine. In speaking of inspiring interest the writer does not wish to suggest that this interest is to be aroused by means of anecdotes alone. Anyone who has had experience in teaching catechism or in giving retreats to young people knows that the instructor is making a grave mistake who thinks he must hold the attention of his audience by constant recourse to stories. The most potent means of arousing interest is the teacher's own enthusiasm and interest in his subject which spring from freshness of knowledge obtained by careful preparation. But of this, more presently.

While striving after clearness and interest, the catechist must constantly bear in mind the important scope of his work, which is to teach with a view to actual living. This point has been touched upon before, but it deserves more than a passing mention. That it is fundamental may be seen from the words in which Pius X, in his Encyclical on the teaching of Catechism, outlines a method to be followed by the religious instructor. "Since the scope of his [the catechist's] instruction is always directed to amendment of life, he should institute a comparison between what is required of us by our Lord and our actual conduct. . . . He should conclude with an efficacious exhortation in order that they may be moved to shun and detest vice and to practise virtue." Is there not a danger that this practical side of our catechizing may be overlooked, or that the pupils may be left to make the application for themselves? It is here that the teacher should strive to be as much up-to-date as possible. He must not be so taken up with his address to the intellects before him that he forgets to warn them of present dangers to faith and morals, or fails to put them in a correct attitude toward the present-day

spirit of indifferentism to religion, and the fashionable familiarity with things that should not be mentioned amongst Christians. The newspapers, magazines, the theatre, the streets and public places are all subjects against which the catechism class must supply a caution. On the other hand these young souls should be kept in familiar touch with their great spiritual opportunities. How much would result from an occasional reference to such simple opportunities as the good intention, daily Mass, frequent Communion, the reading of good books as an antidote to the poison of the irreligious and immoral press which they cannot quite keep out of their lives! These are proper subjects for any catechism class and not only for those special times when the respective page or question is reached where they are specifically treated. There must be some of this appeal to the heart and will during the catechism hour. It is not safe to trust them to the hazard of the more formal sermon or sodality instruction. They may never be mentioned there; besides, the more intimate contact of the class-room will give them greater efficacy and lasting value.

Another point that needs emphasis, and that should appear on the teacher's list of matter for frequent self-examination, is his preparation for the catechetical instruction. Plainly, then, if ever, he should speak *ex abundantia*. One of the warnings iterated in almost all the papers read at the Catholic Educational Conferences on the subject of Christian doctrine, is against the fallacy of letting the instruction take its chances when the teacher actually confronts his audience. The writers of these papers all declare, with insistence, that even for that familiar catechism lesson careful preparation is necessary, and many an overburdened teacher hearing this, says within himself, "This saying is hard, and who can bear it?" Let us listen to a further sentence or two from the Encyclical on this point. "It is much easier," says Pius X, "to find a preacher capable of delivering an eloquent and elaborate discourse than a catechist who is able to impart instruction entirely worthy of praise. It must, therefore, be carefully borne in mind that a person, whatever facility of ideas and language he may have inherited from nature, will never be able to teach catechism to the young and the adult without preparing himself thought-

fully for it." There is more in the same strain, but it is all an insistence on the necessity of preparation. How otherwise can a person teach the truths of religion with that zeal and enthusiasm which are contagious, and which in themselves are more powerful arguments for right thinking and right living in accordance with the principles of our faith, than the most skillful logic or the grandest oratory? How otherwise can we impress on our pupils that we ourselves realize the overwhelming import of our subject, and that we would have them share in our realization?

A word might be added on the discipline of the catechism class. Attention should be exacted there as nowhere else. Nothing should be allowed to divert attention from the teacher. Where only a half hour, two or three times a week, is assigned to Christian doctrine, this small allotment of time should be scrupulously guarded against intrusion. It is even a favorite method in some classes to exact the mere memory part of the catechism outside this half-hour, during some other study or class period. This has the advantage of eliminating from the explanation period the disagreeable feature of a task, and the more disagreeable feature of the frowns and sharp remarks of the professor when the lesson is not known. But the memory part of the study must be exacted strictly and with great regularity. The sanction to insure its being well known should not consist in the writing out of pages of the catechism. It cheapens the book in the eyes of the pupils, disgusts them with its contents, and does little good in the end. Create a public opinion that it is the honorable and only proper thing for each one to have the memory lesson well by heart, and the failings will be reduced considerably. It will depend largely on the skill of the teacher to create such public opinion.

These are a few thoughts on teaching catechism. They disclaim any atempt at proposing new or original methods. They are simply a rehearsal of some fundamental considerations which a catechist may not lose sight of if he wishes to succeed in his profession, and which will be for him more profitable subjects of meditation than a restless search for methods and short-cuts to his desired end. If one comprehensive means of securing good teaching in catechism could

be suggested, it would probably be that the catechist keep fresh within himself the remembrance of the importance of his subject. "'Before all else," says the Encyclical, "and with all the diligence, all the zeal, all the assiduity that is possible for you to employ, see to it that the knowledge of Christian doctrine penetrates and pervades through and through the minds of all."

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REMINISCENCES OF MAYNOOTH.

I. FIRST IMPRESSION.

MAYNOOTH! the cradle of the Irish Priesthood, the dream and ambition of many an Irish boy! How distinctly I remember the satisfaction with which I first gazed on your grim walls and stately buildings rising proudly amongst the trees—not quite the "dismal looking barracks" that Thackeray had led me to expect, "where manhood is sapped body and soul, where free thought is chained down and kept in darkness, the mind cramped and honest affections mutilated". No, but an ecclesiastical institution which has been for a century the light of the Catholic world, which stands to-day in the very forefront of learning and advancement, which embraces in its curriculum almost the entire gamut of the arts and sciences, which numbers amongst its staff both lay and clerical the most brilliant intellects and the most distinguished scholars that the country in this generation has produced, and whose students have proved themselves in open competition second to no college or university in Ireland to-day.

We were a motley crowd of freshmen that filed through those spacious gateways that beautiful August afternoon, happy in our ignorance of the world, each one eager, each one anxious, each one hopeful of success in the preliminary examination which would occupy the next few days and which should decide the future career of the majority amongst us.

What a variety of types! Students there were from every province and every county in Ireland, some of them bright,

jovial, precocious youths, the unshaven down yet scarcely visible on their boyish faces; others, staid, solemn, and thoughtful men, of that type which one would expect to see rather finishing their collegiate career than seeking admission for the first time, men whose habits were already formed and whose belated discovery of an ecclesiastical vocation did not tend to make constant application to study always a labor of love, or collegiate life a bed of roses. Some of them had been up the previous year and in University parlance had the misfortune to be submitted to that drastic agricultural process known as "being ploughed". In other words, they were sent down. We found them very helpful in many ways. They understood the various methods of procedure; knew the composition and requirements of the different Boards of Examiners, the fads and peculiarities of this and that professor, where they lectured, and what they lectured on; when they were admitted as professors and who stood against them for their chairs. They had the local history of the College at their fingers' ends. They brought us to the "Ghost's room" and rattled off its tragic history; pointed out the tree under which silken Thomas was supposed to have twanged his harp; showed us the giant chestnut, whose mighty trunk excited the destructive proclivities of the late Mr. Gladstone, and regaled us with an amount of similar interesting information which they had already assimilated, and which from their previous short term of residence seemed to us surprising.

Most of the freshmen entered for Logic. There were a few for Rhetoric (which is the lowest class and entails the reading of the full seven years' course), and three or four for Divinity. I remember one student whose air and manner were distinctly of the divinity type. He wore a clerical coat and a beaver hat, and in carriage affected a scholarly bend to which he gave variety and effect by the jaunty manner in which he sometimes threw back his head and glanced about him. He generally walked about alone and invariably carried a book—it was not a Breviary—under his arm. To our untutored minds he seemed a very paragon of virtue and knowledge. Whatever may be said about his knowledge, I am convinced he was a holy man. We had a wholesome fear and tremendous respect for that student, and were in everlasting

dread lest he might sometimes surprise us in the violation of a college rule. I have a hazy recollection, too, of a quiet discussion amongst ourselves as to whether it would not be the proper and correct etiquette to salute him. He spoke to our batch only once. It was to inquire whether we made our meditation according to the Ignatian method or the method of St. Alphonsus (to his mind we were evidently in need of meditation of some sort), what we thought of the relative spiritual advantages of each, and the moral necessity of meditation in general as a means of salvation. He himself always followed the Ignatian method. Not knowing anything whatever about meditation at the time, we took it that he was propounding some obscure theological difficulty and accordingly referred him to a group of Divinity students who were discussing the matter and prospects of their examination, and told him he might there obtain the information he sought. He smiled on us with that superior and inscrutable sort of smile which one notices in the pictures of Da Vinci's famous Mona Lisa, and with a look of pitying condescension for our appalling ignorance, he sought the consolation of his prayer-book and walked away and left us. He was a prominent figure at morning prayer every day during that first week, but we never saw him again. We learned afterward that he had been up for *Rhetoric* and had been sent down.

The preliminary examination was a source of veritable dread to most of the students entering. Not that it was so very searching or comprehensive. Indeed the papers set were by no means difficult, but after a two months' vacation and entire absence of the companionship of the old classical masters, not to mention the intellectual charm of dear old Euclid, it was not surprising that those finer points—the *obiter dicta* so to speak—which in the minds of examiners constitute the real test of a student's knowledge should have been forgotten, or at best retained with only a very hazy recollection.

In Greek one of the texts, I remember, was the second book of Homer's Illiad, one half of which, it will be remembered, is taken up with the catalogue of the ships and which as far as textual rendering goes would have presented no difficulty even to the gentleman (was it not rare Ben Jonson?) who is supposed to have remarked that he knew " no Latin and

less Greek." It will be readily understood therefore that this was a portion of the text to which little attention was paid. It was so absurdly easy. And when one of the Examiners told me to open the book at a certain portion of the catalogue, I was mentally congratulating myself and invoking sundry blessings on him for a dear kind-hearted old man who understood the difficulties under which students presented themselves for this particular examination. I had occasion to considerably alter my views before my examination in Greek had concluded. "Timeo Danaos et dona ferentes" is an adage which I have not since lost sight of. The translation of the lines was followed immediately by a rapid fire of question and cross-question as to the exact location of this place and that, Achaia, Ithaca, Lybia, etc., etc., how many men and arms Thermopylæ contributed; the number of ships that had been sent from Mytelene; who commanded this squadron and who commanded that, and a bewildering torrent of similar questions about archers, spearmen, and slingers, of which I have now no recollection and to which I am afraid my answers were very vague and very undefined. Had the net result of the examination depended on my display of knowledge (or ignorance) of Greek, my career would probably have been shaped differently, but evidently the Board of Examiners did not consider it a fair test and it was with no little astonishment I learned that my examination was successful.

The introduction of the Arts course makes the entrance examination now no longer a necessity. With many other time-honored traditions it has gone by the board. Now the Maynooth students are all University graduates, but only time can show whether in point of learning or culture, or professional efficiency, the new generation of priests is superior to the zealous, sympathetic, tender-hearted *soggarth aroon* who was hall-marked with the scholastic distinction of no particular college or university, but, as the late Canon Casey was accustomed to remark, every one of them graduates of the Lough Derg school of penance, mortification, and heroic self-sacrifice, which, we must concede, is after all the most valuable asset of every minister of the Gospel. So much by the way.

That first week was one of the pleasantest I spent during my Maynooth course. After we had the satisfaction of learning that we had displayed sufficient knowledge to warrant our being admitted as students of the great Alma Mater, ample time and opportunity were given us to inspect the magnificent institution which has sent forth its tens of thousands of zealous apostles to carry the light of the Gospel and spread the Faith throughout the globe. We wandered through its beautiful parks and squares, its immense halls and spacious corridors, its well-stocked libraries and its magnificent chapels, masterpieces of the builders' art and veritable triumphs of architectural design.

Their praises have already been sung by a mightier and more facile pen than I can command. In our ramblings we occasionally stumbled into the sanctum of some venerable and astonished professor or lost ourselves in the labyrinths of some dark corridor hardly less terrible to our imaginations than the mazes of the famous catacombs are to the traveler who visits the Eternal City for the first time. It was all new, all beautiful, all wonderful and immense.

The quiet retirement of Maynooth and its complete detachment from things mundane strike one at first rather oddly. The world is completely hidden, and after a time forgotten; but there is at the same time always interest and variety. It would be difficult perhaps to find a retreat where with less undue restriction one might more easily work out his eternal salvation and at the same time retain an interest and purpose in life. I do not say that students find it so. They have a more immediate ambition and regard their college life as only a means to that end which is constantly before their thoughts. But one can easily associate such an ideal state with the life of a great ecclesiastical institution. I have said that in Maynooth one is completely out of touch with the world outside. Perhaps that is not strictly accurate. There are not wanting evidences at least of the commercial world. A student will not be for long an inmate of the College until he makes the acquaintance of that famous emporium known as the "Mart", where tailors, merchants, shoemakers, fruiterers, booksellers, etc., exhibit their various merchandise, and cater for the material requirements of the students. During the first week

they are particularly in evidence, especially the tailors, who are largely patronized by the freshmen for their new clerical outfit. For cutting and finishing a clerical suit or a soutane commend me to the Maynooth tailors. In this particular department I should say they are nonpareil.

The return of the old students was an event to which we were eagerly looking forward,—six hundred Levites and amongst them many of our companions whom we had already known at the diocesan college. Their arrival was usually heralded by an advance guard of cartloads of battered and dilapidated tin trunks of various sizes and uncertain shapes which had seen similar service on many previous occasions. How those grim walls and lonesome and deserted corridors now rang with the healthful, ringing laugh and the hearty greeting which old class-fellows interchanged with one another,—broken occasionally with an exclamation as a piece of startling information was vouchsafed to the effect that such a one had passed *ad vota saecularia*, or that some worthy "fourth" was called out, and had returned just to make his retreat and get his effects together.

Most of the students looked active and robust after their vacation — full of unaffected gaiety and good-humor, although a few might be observed whose depressed and preoccupied manner betrayed a momentary want of harmony with their surroundings, and whose unsettled thoughts had not yet evidently disassociated themselves from the luxuries of the paternal home and the flesh pots of Egypt which they had left behind. A few days, however, and the world was forgotten and every one settled down to the routine of college life.

Maynooth at this time was composed of three separate and distinct colleges, whose students were by the most stringent of the college rules confined to their respective divisions and on no pretence allowed to wander outside it or hold intercourse with the students of other divisions. On this first and the following days, however, the rule was relaxed, or rather it was not enforced; every student for the time being had the freedom of the whole house.

The monster meeting of the students on the Piazza under the President's rooms, just before the six o'clock bell, heralded

the immediate separation of the various colleges. The students of each diocese grouped themselves together; a few minutes' lively and brisk conversation, and on the stroke of the clock and amidst a scene of general leave-taking and farewells the divisions separated. I can still remember with what an air of smug complacency and self-satisfaction the old veterans of the fourth divinity as a parting word would remind the juniors of the many such future meetings which they hoped they would enjoy, and how we envied them as they walked away turning the pages of their breviaries to finish Complin or anticipate Matins and Lauds for the following day.

Before the formation of classes a retreat of three or four days was conducted for the students. It was a melancholy enough proceeding, but so religiously and conscientiously did the students enter into the spirit of it and so strongly did tradition uphold the strictest observance of the silence, that no ordinary necessity was considered a sufficiently strong excuse to justify the violation of it. At the morning meditation a student sometimes might be observed who so far allowed nature to overcome him as to pay tribute for a few minutes to the drowsy god—but it was an exceedingly rare instance. There is a story told of a student who was a noted offender in this respect. Lolling comfortably in his stall one morning, indulging in forty winks to the accompanying lullaby of the sonorous voice from the pulpit, the discordant sound of his nasal organ, as well as the series of profound and jerky bows with which he punctuated the speaker's remarks, soon began to attract some little attention. A charitable elbow, —and to the surprise and amusement of those about him he suddenly sat bolt upright and bringing down his knuckles emphatically on the rail in front of him, in no uncertain or hesitating voice declared his intention of going "nap". As it was immediately after the vacation, it will be surmised that the remark had no reference whatever to that other form of "nap" in which he had been indulging. Card playing, even for amusement, was of course strictly forbidden by college rule, nor do I ever remember to have seen a single violation of it.

Another institution which I presume still remains was the "Auction", where books were sold and exchanged, the students of the higher classes disposing of their books to the juniors who came after them. It continued for a day and sometimes two, and was principally confined to the Junior House, where the hammer was generally wielded by the Senior of the class and the merits of the various volumes glibly commented upon in a manner which often suggested that had he not had a vocation for the Church, his success would have been unquestionably assured in some other pursuit of life.

During those first days we got to know many of the professors by sight and a few of them by name. The deans took occasion to introduce themselves to us, generally at times and places where we were least desirous of their presence. With an intuition born of long experience they had a peculiar and aggravating knack of presenting themselves to view when we were least prepared to expect them. We were, I am afraid, a very unsophisticated crowd in those first days. Generally as a result of these unsought-for interviews there was a lecture of some sort at night-prayer on ecclesiastical deportment in which, I am afraid, to their harmonious sense of duty and decorum some of us seemed visibly and lamentably deficient.

Some weird tales are told by older generations of priests of the hardships and sufferings of the students of their time consequent on indifferent cooking and the absence of heating apparatus in the rooms. That it has not impaired the wonderful longevity of these venerable ecclesiastics is perhaps the highest tribute that could be paid to the system; and although all that has been changed and Maynooth is now comparatively a luxurious place as ecclesiastical colleges go, it may be doubted whether the students are more vigorous or more robust than their venerable predecessors of the olden days. Scarcely a decade has passed since the students were obliged to study with no better light than that afforded by a penny candle, and only a year or two previously the Christmas vacation was introduced. Now the rooms and corridors and class-halls are flooded with the brilliancy of electric lamps. Luxuries undreamed and unheard of in former days in the refectory,

now figure on the daily menu and excite no comment or curiosity; whilst the "prismatic glitter of glass and the exhilarating snowiness of table linen" produce a conflux of harmonic influences which impart to the most prosaic joint an air of appetizing mysticism and render the gastronomic process pleasant and enjoyable.

II. The Lecture Halls.

One of the principal duties in the life of every collegiate student is his attendance at the various lectures. Whilst most colleges and universities recognize for their students a certain amount of latitude in the discharge of this duty, it is in ecclesiastical colleges a duty which is enforced by one of the most stringent of the college rules. No ordinary excuse would save a student whom the dean detected in the violation of this rule. Every day there were three lectures, each of an hour's duration. Now, I understand, with the extension of the college *curriculum* the lectures number four and sometimes five in the day; the professorial staff has been considerably augmented, and the number of extra subjects which the students are called upon to master ensures that there will be at all events very little idle time. There was little room for variety in this daily round of duties. Generally the professor lectured at one class and called some of the students on the following day to explain the matter which he had previously gone over. These "calls" in class were useful in determining for the professor the relative abilities of his students; and although sometimes indeed the success of such a "call" depended not so much on a student's knowledge of the lesson as on the humor and temper of the professor at the time, and although a really brilliant student might be told brusquely enough to sit down sometimes, or that he knew nothing about it, I have no doubt the professor was always satisfied in his own mind, and never allowed such incidents to affect his marking or influence his opinion concerning the merit of good or bad answering.

Occasional witty and facetious interchanges between the students and professors there were bound to be, and not always to the credit or advantage of the latter. The "Quid est hoc", "Hoc est *quid*" anecdote which boasts a hoary anti-

quity, is one which it is unnecessary to repeat here. It has been fathered on various deans and professors of Maynooth since, I suppose, the foundation of the College. Originally I have no doubt it was the product of some too lively imagination. Although these exchanges did not always redound to the credit or advantage of the professors, there was one occasion I remember when the honors unquestionably rested with him. Examining a certain student on the 27th Chapter of St. Matthew's Gospel and receiving very vague and unsatisfactory answers, he took occasion to ask in no gentle tone of voice: "Mr. B. . . . . have you read this business?"

"Yes, sir, I have."

"You don't seem to know much about it. Is there any verse in the whole chapter you can repeat?"

"Et Judas abiens laqueo se suspendit."

Quick and spontaneous came the retort from the Professor: "Tu surge et fac similiter."

A story is told of another famous professor, since deceased, who was not always on the friendliest term with his students. On one particular day the relations were especially strained. Several gentlemen had been called and were almost as quickly told to sit down again. Even the "guns" got short shrift, and were quite unable to appease the professor's apparently insatiable desire for knowledge and information on the "business". Suddenly an ass that had been browsing outside along the path, put up its head quite close to the open window and to the intense amusement of the students commenced its doleful and sonorous harmony. The professor looked daggers all around him and waiting patiently till the noise had subsided took occasion quietly and cynically to remark: "In propria venit et sui eum non receperunt." Again the class laughed and applauded the witticism to the echo, which had the effect of putting all parties in a more pacific mood and insuring a better and more harmonious understanding with one another.

There was a certain professor who was looked upon as a great purist in English and who always prided himself on his accuracy and correctness of expression. It had been always the custom in the College that the student who happened to be in charge of the "bell" was during that time exempt from being "called" in class. I remember this professor calling

the "bell" student only to be promptly told of course by the senior of the class that Mr. A—— was on the bell. "Not *on* the bell, Mr. McD.", suavely corrected the Professor; "you doubtless mean that the gentleman is at present in charge of the bell. I wish the students of this class would pay more attention to their rhetoric. The mistakes they make are curious."

Not long afterward the senior was called on by the Professor to hang up a certain Tablet in the Lecture Hall. "I think," suggested the professor, "that over the door would be the most suitable place."—"Doubtless you mean *above* the door, professor?" quietly remarked the senior. The students, always keen and alert, were quick to note the implied correction. There was a thunder of applause and no one joined more heartily in the laugh against himself than did the professor, blandly remarking how gratifying it was to him to see that the lessons he had been trying to inculcate were not lost upon them.

Sometimes the ordinary routine work of class was varied by the introduction of *Disputations*, or *Theses*, on some knotty question in Theology or Philosophy, and occasionally in the English Lecture Hall we had something of a similar nature. I have never since heard of or read any arguments so cogently or so clearly advanced in favor of the Baconian authorship of Shakespeare's plays as in a debate on the famous controversy in the Halls of Maynooth. The theses, however, were principally in the faculties of theology and philosophy. They were invariably conducted in syllogistic form and of course in Latin. Generally, two students were told off to object and two others to defend some scholastic question about which the adherents of the Thomist, and the Molinist, or the Scotist school were not quite at one. There was first the usually lengthy preamble explaining the question to be discussed, hinting at various proofs in favor of their own position, and an attempt to show the absurdity of the opposing view. Then the doctrine was syllogistically put forward and the discussion commenced.

I have a distinct recollection of one such disputation (I quite forget now what the subject was) in which the proponent with the most supreme confidence and unbounded self-

assurance finished up an admirable and well-worded exordium with some such sweeping statement as the following: " Nunc paratus sum solvere omnes objectiones quaecumque sint et ab omnibus adversariis prolatas ", and to the surprise and amusement of everybody he got completely stuck in replying to the very first objection. Generally, however, the disputants were skillful and clear dialecticians, who acquitted themselves brilliantly, and the debates were always interesting and instructive and, for the average student, a welcome relaxation from the monotony and routine which the study of these abstruse and interesting propositions necessarily entails.

In what is now termed the "Arts' Course", some classes were naturally brighter and more interesting than others. To hear a professor descanting on " the nature of universals ", Kant's theory of innate ideas, or the " Positivism of Comte ", might appeal to a certain class of the students, but at best it was dreary work. In the Science Hall, in the Elocution Class, and in the School of Modern Languages, the variety of the subjects was equalled only by the interesting method in which they were dealt with. As regards the languages, the students were apathetic and indifferent, although I have since heard many priests regret that they did not utilize their opportunities to acquire a spoken knowledge of French and Italian. It was not the languages but rather those apt and instructive lecturettes on literature, on deportment, and ecclesiastical decorum, that varied and accurate, but illusive information on a variety of subjects, which one would hardly know where to find in books, that appealed to the students. Of the subjects proper to the class only the minimum of knowledge was demanded, and sometimes even that was not forthcoming. The professors' remarks to the students were sometimes harsh, often cynical and sarcastic; but when you have students translating " Io giorno " into *the journey*, or " Comé, comé " into *Come, come*, the difficulty, I imagine, for any self-respecting professor would be rather to find parliamentary language appropriate to the occasion.

A class of elocution is a necessary and valuable equipment of every ecclesiastical institution. It is a branch to which, strange as it may seem, little attention was formerly paid in many colleges, yet proficiency in the art must always form

a most valuable asset for any priest to possess in the discharge of his ministerial duties. Nowadays, I believe, a great deal of attention is paid to it in all colleges and with most excellent results. In Maynooth it was a class which was full of interest for the students. Some of the more reserved and nervous students did not perhaps take kindly to it at first, because to their minds no more trying ordeal could be conceived than to go up into a pulpit before their fellow students to deliver their piece, and then be requested to go over it two or three times, putting into practice the suggestions and corrections of the professor as to its proper rendering. It will easily be conceived that the first attempts at gesticulation and expression were as a rule very feeble and sometimes ludicrous. Some students that I knew never could overcome this shy reserve, notwithstanding the professor's kindly encouragement—" not to be afraid of making fools of themselves." They would do pieces in their rooms in preparation for class with a wealth of gestures and a variety of expression which would do credit to a master of the art. They understood perfectly the theory and methods of rendering even difficult pasages, the effective pauses, the appropriate gestures and correct expression, but in the pulpit their efforts were painfully weak and must have seemed very disappointing to a careful, conscientious, and painstaking professor.

There were also a few who would not or could not learn, when called on to prepare and deliver a piece. The passages were always left to the students' own choosing. They were invariably " The Loss of the Royal George ", " The Psalm of of Life ", " Lord Ullin's Daughter ", or some such passage which gesture and declamation would only render ridiculous. They had no ambition to learn themselves and had evidently less desire to be utilized as a medium of instruction for others, and were generally dismissed with a quiet and curt " Thank you ". On the other hand there were many students whose histrionic abilities were of no mean order, whose phrasing and rendering of even difficult pieces left very little to be desired and whose proficiency has since earned for them as preachers the fame which they deserve.

To the Divinity students the place of the elocution class was taken by the class of Sacred Eloquence. It was cus-

tomary, however, (before a regular Professor of Sacred Eloquence had been appointed) for those Divines who were to preach the following week to rehearse their sermons privately before the Professor of Elocution, whose suggestions as to voice modulation, and the proper inflections generally, made a vast difference in the discourse. "Gentlemen," he used to say, "always address your discourse to the man in the back row." "Don't be afraid of making fools of yourselves." "Remember that Nature is the true foundation of all art." These were some of the texts from which he preached innumerable sermons.

When I was preparing my first sermon in Second Year Divinity, I went up to him for advice. The sermon was on "Charity", and in the opening passage I took occasion to introduce the classic text from St. Paul to the Corinthians: "If I have prophecy, and know all mysteries and all knowledge, and if I have all faith, etc., etc." In delivering this text, my actions, I know, might have been more dramatic, and the inflections more pronounced, and I could see he was watching me keenly. "Well now," he remarked when I had finished the passage, "you don't look very like a man that would move mountains. Try it this way, please." "If I have prophecy and know all mysteries and all knowledge [crescendo] and if I have all faith so that I could remove mountains [crescendo fortissimo] and have not charity [emphatic] I am nothing [gesture of despair]." The whole piece was very effective and was the best lesson on rhetorical effect I had ever received.

As illustrating the importance of the varied effects of expression and inflection he was accustomed to tell us the story of the ingenious barber whose sign bore the following device which was *not* exactly excelsior, but which was nevertheless a triumph of advertising skill: "What do you think, I'll shave you for nothing and give you a drink!" Such an attractive announcement naturally brought immense crowds around his tonsorial apartments; but to their indignant surprise and astonishment, the ingenious knight of the razor invariably demanded his recognized remuneration. Protests and allusions to the sign displayed outside availed nothing and brought only cynical remarks from his tonsorial highness to the ef-

fect that their education had been sadly neglected. "What is your reading of it, gentlemen?," he would say. "But this is how I read it and how it is intended to be read: "What! do *you* think I'll shave you for nothing and give you a drink?" And the incredulous expression of his features that any one could entertain such a preposterous idea supplied an answer which put an end to all further recrimination.

The Science Hall was interesting during those lectures in which experiments were being conducted by the professor. But things assumed quite a different complexion on those days on which when entering we observed the printed list of the students' names lying on the rostrum. There was always an ominous silence as he ran his pencil hurriedly along the paper, and some unfortunate victim was singled out to go to the blackboard and explain anything from Toricelli's experiment to the method of finding the altitude of a fixed star or some equally abstruse mathematical problem. He was the last professor of the old days, i. e. of the old Maynooth before its disendowment, a very refined, cultured and scholarly old gentleman, an admirable and painstaking professor, who was perfect master of his subjects, and who had, moreover, a remarkable faculty of imparting knowledge, and drawing out the mind of the student by obliging him to think for himself. He taught Science and Mathematics successfully to those who were anxious to learn, but, as in some of the other classes, there were always a few, I am afraid, who profited little by his tuition. It is said that the very first time he took up a cue to play a game of billiards, guided by the application of the well-known mathematical principle that "the angle of incidence is always equal to the angle of reflection," he made a score of 25; but his application of the laws of gravitation did not work so successfully on his first experiment in trying to ride a bicycle, although it is said that he approached the experiment with unbounded confidence in his ability to apply successfully one or all of the famous laws of the great Newton, no matter what unforseen contingencies might occur. His keen sense of humor frequently relieved what would otherwise have been a painful situation, at all events for the student who might be under examination, and he seemed to en-

joy immensely any particularly absurd and ridiculous answer. On one occasion when he was examining on the Board of Moral Philosophy he put an objection which the student by some peculiar process of reasoning answered, apparently to his own satisfaction, by making the following distinction: In *eodem* sensu, concedo in *eadem* sensu, nego." This was too much for the professorial gravity of Dr. L. and he laughed till the tears ran down his cheeks, merely taking occasion to commend it as a magnificent example of what might be termed a distinction without a difference.

I shall close this paper with a story of Maynooth which I have heard, but the genuineness of which I cannot vouch for. I merely "tell the tale as it was told to me". It relates to the examination in Higher Biblical Criticism and the question regarded the interpretation of the famous text which represents Josue as "commanding the sun to stand", a text which as it stands can scarcely be said to harmonize perfectly with scientific facts. "There is probably an error in translation here owing to the carelessness of some scribe," remarked the examiner. "Can you suggest, Mr. G., what the proper translation should be?"

"Perhaps instead of 'sun' we should read 'son'", suggested the student.

"Well, Mr. G.", smilingly remarked the Professor, "history does not record that Josue was other than a temperate man. Now, if it were Noah . . . ," but the remainder of the sentence was lost in the chorus of laughter which greeted the remark. I am not sure that it was not the same student who on being asked what was the language of Palestine in the time of our Lord, and not catching clearly the aside remark of a fellow student, caused no little amusement by unhesitatingly answering: "*Serio-comic*".

P. SHERIDAN.

Dungloe, Ireland.

THE RELIGIOUS MILITARY ORDERS.

HISTORY reveals the existence of extraordinary institutions which from time to time have sprung up in the world, risen to great prosperity, wielded immense power, endured for centuries, and then have decayed. Not the least

conspicuous among such institutions was that of the famous Christian warriors, the Knights of St. John (or Knights Hospitallers) and the Poor Soldiers of Christ (or Knights Templars). Never was given to the world a more deeply interesting history than is embodied in the rise and achievements of these orders—of the picturesque amalgamation of the most opposite qualities of human nature required as the indispensable preliminary to membership, of the active bravery and passive fortitude with which the objects of the institutions were pursued.

These two great and glorious religious military orders were the offspring of the Holy Wars; they were born of the Crusades. All that Christendom held dear and sacred in the Holy Land was being either ruthlessly swept away or shamefully desecrated by the unbelievers; and throughout Europe the cry went up: "What can we do? What shall we give?" The Crusades were the answer, and out of the Crusades arose that noble and mighty army, those unique orders of Red Cross Knights—the Hospitallers and the Templars.

It is as impossible as it would be unfair to try to draw any comparison between the merits of these two orders. Both formed the flower of the Christian army and were the especial dread of the Saracen hosts. "The military annals of no country or time exhibit deeds that can surpass, few even that can rival, the prodigies of valor continually performed by these warrior monks"; bravery, chivalry, moral and military discipline were in them personified in a high degree; and not until later, when wealth and temporal power had been thrust upon them, was it that luxury, jealousy, and corruption set in.

The Arabic Account of the Crusades.

As the Arabs take a pride in being ignorant of all history that is prior to the mission of their Prophet, the Arabic Chronicle of Jerusalem is of value only from the time of Mohammed. It contains some very curious information about the Crusades. Longerue, who said that he had translated several portions of it, declared that whoever would be versed in the history of the Crusades, should attend to this Chronicle, which appears to have been written with impartiality. It renders justice to the Christian heroes, and particularly dwells on the gallant actions of the Count de St. Gilles.

Most historians of the Crusades have written at length about the doings of Godfrey de Bouillon, but an equally important part was played by the Count de St. Gilles. The Saracenic account is just the reverse; it speaks little about Godfrey de Bouillon, but eminently distinguishes the Count de St. Gilles. Even Tasso, in his *Jerusalem Delivered,* has yielded to the popular idea by glorifying the former to the detraction of the other heroes.

THE HOSPITALLERS.

The Hospitallers, or Knights of St. John of Jerusalem, were somewhat the older of the two Orders, since they date back to the erection of the Hospital of St. John at Jerusalem, about the middle of the eleventh century. The Hospital was founded for the accommodation of Christian pilgrims, in connexion with the Church of Santa Maria de Latina, built by the Christians of commercial Italy, with the consent of the Mohammedan governors of the Holy Land. The Hospitallers had their origin about 1048, when some merchants of Amalfi built in Jerusalem a hospital for the care and cure of pilgrims to the Holy Sepulchre. After Godfrey de Bouillon had captured Jerusalem in the First Crusade, 1099, the hospital servants were joined by many Christian soldiers, and they were all banded into a religious order in 1113.

At their inception the Hospitallers were not warriors—at first they were not a fighting community. "To relieve the hungry, weary, houseless, and sick of their own faith, whom piety had brought to that far-off land, was their especial vocation." But the kindly offices of these good monks were not limited by the boundaries of creed; the infidel, were he Arab or Turk, was also welcomed whenever dire necessity brought him to their door. At first the Crusades had no influence in altering the character of the Knights of St. John and in transforming these peaceful, charitable monks into the turbulent soldiers they subsequently became. The Crusades broke out; the Saracens were driven from Jerusalem, and Godfrey de Bouillon was elected its first Christian sovereign; but the Hospitallers remained essentially the same—more prosperous, but not more martial. In fact, their ambition seems to have been to become still more charitable in their charity,

still more humble in their humility, still more self-denying in their religious discipline; for in 1120 the Serjiens (or Servientes) of the hospital formed themselves for such purposes into a separate monastic body under the direct protection of the Holy See.

The Templars.

But about the same time a little band of Knights, nine in number, began to distinguish themselves by their zeal and courage in the performance of a duty self-imposed, but of the most dangerous and important character. They had devoted themselves, life and fortune, to the defence of the high roads leading to Jerusalem, where the Christian pilgrims were continually harassed and injured by the warlike onslaughts of the Mussulmans, and the predatory attacks of robbers. "Poor Fellow-Soldiers of Jesus Christ" they called themselves; and poor enough they were, since their chief, Hugh de Payens, was constrained to ride with another Knight on the same horse; a memorable incident which the Order (Templars) with commendable pride commemorated in their seal. Such services spoke eloquently to everyone. Golden opinions were speedily won; and the small band soon began to grow into a large Order. The poor Knights rapidly became wealthy landlords. As a special honor they were lodged by the Church on the site of the great Hebrew Temple, and the fame of the "Knighthood of the Temple of Solomon" began to spread through Christian Europe. Amid the excitement and enthusiasm engendered by the Crusades this blending of the priest and soldier was a happy and popular embodiment of the prevailing passions, duties, and wants of the age. Hence no small excitement and interest were aroused when Hugh de Payens, together with four of his brethren, set out to tour Europe with the mission of promulgating the objects of his Society and eliciting assistance. They arrived in England in 1128 and were received with the greatest respect by Henry I. Indeed so successful was the mission that the little band of five Poor Soldiers returned to Jerusalem with three hundred adherents comprised of the noblest and bravest of European chivalry. Seeing that the new Society was so rapidly and powerfully moving the Christian world, small wonder that

the monks of St. John felt themselves at last compelled to move in the same direction. Within a few years of Hugh de Payens' return and during the spiritual rule of Raymond du Pay, the Hospitallers took up the lance and rushed forth into the field in rivalry of the Templars.

THE HOLY SEPULCHRE.

In Castell's *Syriac Lexicon,* edited by J. D. Michaelis, the following note occurs, under the word *Karkaphto,* which means a skull: "Exeunte ex Arca Noa, ossium Adae facta fuit distributio, Semo caput ejus datum et locus in quo sepeliebat illud, Karkaphto ubi etiam Christus crucifixus.—B. B." The initials B. B. refer to Bar-Bahlul, a Nestorian writer of the tenth century. Here then is the legend: When Noah went out of the Ark, he distributed the bones of Adam among his sons, and the skull was given to Shem. The place in which he buried it (is called) Karkaphto, and here Christ was crucified. According to this legend, Golgotha derived its name, not from any resemblance to a skull in the configuration of the ground, nor from its being the usual place of execution, but from the tradition that it was the burial place of Adam's skull. Closely connected with this is the further tradition that Adam had charged his son Seth to bury the seed of a certain tree with him in his grave:

> So taught the silent fresco; but the next
> Shewed forth their hope more clearly: 'twas a tree
> Whereof the fruit was ripening, and a grave.
> And Adam, bowed with centuries of years,
> Was leaning on some instrument of toil,
> And charging Seth, his son, to keep that tree—
> "And whensoe'er thou layest me in the tomb,
> See that thou place its seed beside my corpse;
> And charge thy sons to guard this sacred tree
> With reverence and worship; for I trow
> That it shall ever flourish, and at length,
> After the due fulfilment of the years
> Determined by the Almighty, this same tree
> Shall bring long deliverance for all our race!" [1]

This beautiful legend, traceable, it is said, in its Latin form at least as far back as the time of Rufinus, is given in Caxton's *Golden Legend,* and more fully in a Dutch version, edited by Mr. Berjeau. Origen has a statement of the subject in his

[1] A Legend of Old St. Paul's.

commentary on St. Matthew.[2] This reference, with others from the Holy Fathers, dealing with the same question, is quoted at length in the work, *Golgotha and the Holy Sepulchre,* by the late Sir Charles Wilson, published by the Palestine Exploration Fund. In this work Sir Charles Wilson deals very fully with the question of the name "Golgotha" and the ancient traditions connected with the site; and he has given *in extenso* the important references in the writings of the Fathers who discuss the matter, including Origen, Athanasius, Chrysostom, Jerome, and others.

The question of the probability of a recollection of the site having been preserved from the time of the Crucifixion to the time of the Emperor Constantine, is also discussed at length in the same work. So also are the quotations from the Ecclesiastical History of Eusebius respecting the banishment of Jews from Jerusalem by the Emperor Hadrian, and the appointment of the first Gentile bishop of the Christian Church in that city.

There appears no sound reason for supposing that Golgotha was an eminence; or, if it was on ground higher than the locality around, that it was a hill of such striking contour as to bear a resemblance to the human skull. We may feel sure, however, that the sites of both the Crucifixion and the Burial would be very carefully handed down from father to son, unless there were anything that rendered their identification impossible. The overthrow by Titus would not do this; and it was not until the time of Hadrian that the Jews were forbidden to approach the restored city, then called Aelia. This prohibition did not, it seems, extend to the Christians settled there, who from that period onward chose a Gentile for their bishop.[3]

The tradition that Calvary (Golgotha) derived its name from the skull of Adam, which was buried there, is referred to by all the medieval pilgrims to the Holy Land. Sir Richard Torkington, in 1517, in his *Notes of Golgotha,* says: "Ther ryght under the morteys of the Crosse was found the hede of our fore-father Adam."[4] Identically the same words

[2] Tract. XXXV, on Matt. 27.

[3] Vide Eusebius's *Eccles. Hist.,* IV, 6.

[4] Vide *The Oldest Dairie of Englysshe Travell,* p. 44, ed. Loftie.

occur in *The Pylgrymage of Syr R. Guylforde in 1506* (p. 27, ed. Ellis). The following statement is contained in *Edwulf's Travels, 1102:* "Below is the place called Golgotha, where Adam is said to have been raised to life by the Blood of our Lord which fell upon him, as is said in the Passion, 'And many bodies of the Saints which slept arose'."[5] Another mention of the same tradition is found in *Sir John Maundeville's Travels in 1322.*[6]

A still earlier occurrence of the legend occurs in the *Ethiopic Book of Adam and Eve* (fifth—sixth century), as follows: "[The Word of God said to Adam], the Water of Life thou seekest will not be granted thee this day; but on the day that I shall shed My Blood upon thy head in the land of Golgotha."[7] The editor quotes paragraphs from Ethiopic writers to the effect that Shem and Melchisedec laid the body of Adam in the middle of the earth, "and the name of that place is El-Jaljala, that is, Cranium (Golgotha)," and that God told Noah how the Saviour of the world should come, be sacrificed there, and redeem Adam with His Blood.[8]

Baring-Gould, in his Legends of *Old Testament Characters* (I, 7-9) quotes the Jewish tradition from St. Basil of Seleucia (Orat. 38) and refers to Gritsir's *De Cruce* for further allusions. Moreover, it is well known that pictures of the Crucifixion frequently represent the skull of Adam lying at the foot of the Cross.

Wealth and Jealousy of the Orders.

With the increase of wealth and rivalry, jealousy and hatred made themselves, in time, manifest in the respective camps of these two noble orders. When it is recalled that one order (the Hospitallers) had become possessed of some 19,000 manors, and the other (Templars) about 9,000 manors, in the fairest provinces of Christendom, it is not altogether surprising that humility did not long continue to characterize either. The first hint of the evil spirit of jealousy, like canker eating their hearts, was exhibited in their mutual quarrels; which at last grew to such a height that it drove them into

[5] Vide *Early Travels in Palestine*, p. 38, ed. Wright.
[6] Id. p. 166.
[7] Bk. I, Ch. 42, p. 45, ed. Malan.
[8] Id., p. 244.

actually turning their arms against each other; and on one occasion, in 1259, resulted in a pitched battle, in which the Knights Hospitallers were the victors and scarcely left a Knight Templar alive to carry to his brethren the news of the catastrophe. In fact the decline of the Christian power in the Holy Land may be traced in no small measure to these miserable jealousies.

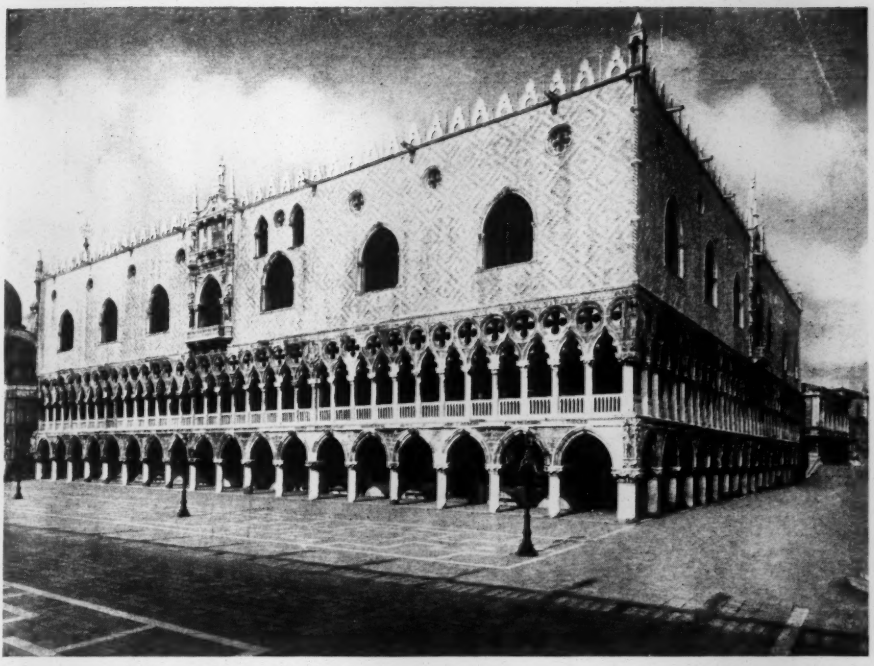
St. George Born of the Crusades.

St. George early became the tutelary saint of many nations. The Greeks call him the "Great Martyr" and solemnly observe his day. The Georgians take their name from him. Genoa honors him as a patron saint, and from him the soldier draws inspiration to courage and patriotism in war; and to honor and defend the weaker sex in society. Myth or no myth, the legend of St. George has unquestionably been a living power, an energizing factor, in the popular life of Old England. In 1415 Archbishop Chichele raised the feast of St. George to the rank of a Double Major. And the war-cry of "St. George and Merrie England", and the Red Cross banner of St. George still inscribed on the Union Jack, attest the influence the Saint has wielded over the sentiments and deeds of the English.

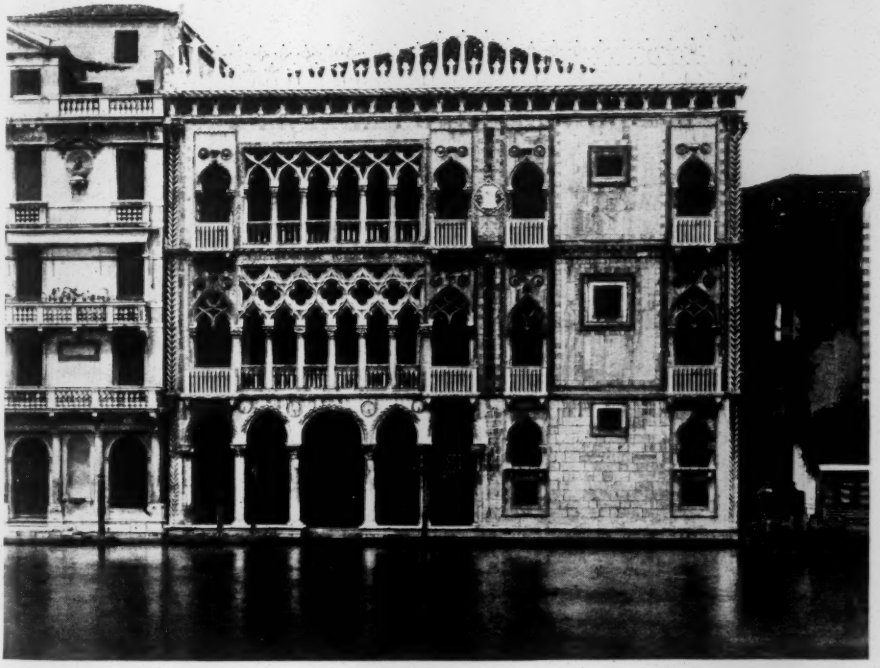
It was the Normans who introduced the cult of St. George into England, and the Council of Oxford (1222) that ordered his feast to be observed as a holiday of lesser rank throughout England.

According to the orthodox account, St. George was born of noble Christian parents. His mother was a native of Palestine and, on becoming a widow, took the boy to the Holy Land. He became a soldier and received promotion at the hands of Diocletian. Alban Butler says that when that Emperor raised a bloody persecution against the Christian religion, the Saint laid aside the marks of his dignity, gave up his commission, and himself complained to Diocletian of his severities and cruel edicts. He was forthwith thrown into prison. The following day he was led through the city of Nicomedia and beheaded. This was about the year A. D. 300.

It is also worthy of note that the dedication of so many English churches to St. George commemorates his martyr-



Ducal Palace, Venice



Casa d'Oro (House of Gold), Venice (XIV Cent. Gothic.)

Il Bel Dio: Amiens Cathedral

A Capital of the Ducal Palace, Venice

dom. Being a Christian soldier, he became idealized as a redresser of wrongs, the Dragon Slayer and, in the time of the Crusades, the patron of chivalry. Later, honor was paid to the Saint by Edward III, who adopted him as the model of knighthood and chivalry in the institution of the Most Noble Order of St. George or the Blue Garter, founded on St. George's day, 1344.

"HEART-BURIAL" BORN OF THE CRUSADES.

Heart-burial in England, or the wish signified by English people that this portion of their mortal frame should receive sepulture apart from the body, was but natural at such a time as the Crusades, when the very flower of English nobility and chivalry was absent from home, away in a far-off and pagan land, fighting for all that is dearest and highest to the mind of Christendom. As the heart was easy of transport, it was considered a safe and certain means of having it transmitted to the place where affection dictated, and where it would be regarded with reverence and love.

This custom appears to have been instituted by the Crusaders, as we learn that from the Holy Land the earliest instances are recorded, both by these precious relics being taken back to their native country, or of having been deposited in Palestine's sacred soil. That of Stephen, Earl of Brittany and Richmond, who commanded the rear of William the Conqueror's army at Hastings, or rather Pevensey, is among the earliest instances of heart-burial in England. He was a man of peace, a lover of the poor, and an honorer of religion. He died in 1104 and directed that his heart should be placed in the Abbey of St. Martin's at York, to which he had been a considerable benefactor. Early in the twelfth century (in 1118) we find that Robert de Mellent, Earl of Leicester, desired that his heart should be placed in a stone depository and preserved in salt at Brackley, in Northamptonshire, where he had founded a hospital. Margaret, Countess of Winchester, who had great affection for Brackley, directed that her heart should be there enshrined, within St. John's Hospital. William, Third Earl of Warren, who so gallantly fought against the Turks in the Second Crusade, where he was slain, caused his heart to be conveyed to England, and

deposited in the Priory at Lewes, in Sussex. These are but a few of the instances that could be cited of the heart-burial in England of knights who had fallen whilst away at the Holy Wars. The subject is a large and interesting one and many are the authentic examples which could be given in support of this pathetic custom.

Effigies of Crusaders.

A peculiar characteristic of the military effigies in England is that the knights are often represented with their legs crossed. Many conjectures have been made with regard to the meaning of this fashion. It is a popular superstition that such effigies represent Crusaders. It is a general idea that when a knight had his legs crossed at the feet, he had been to the Crusades but once; when crossed at the knees that he had been twice; and when crossed at the thighs, he had been thrice to rescue the Holy City from the hands of the infidels. But this is undoubtedly a myth. Many known Crusaders have their effigies with uncrossed legs, and many who never went to the Crusades have effigies with crossed legs. Moreover, it is a singular fact that the other countries of Europe which helped to swell the army of Crusaders exhibit no monuments of cross-legged effigies. It is probable therefore that this mode, which prevailed until the year 1320, was prompted merely by a fashion which set in among the English medieval sculptors.

One feature about the medieval recumbent effigies that presses itself upon the mind is the custom which was so prevalent of placing animals at the feet of the figures. Animals played a prominent part in the symbolism of the Church. We find representations of the brute creation carved in great profusion on the wood and stone of every old church. The dragon, eagle, lion, wyvern, swan, unicorn, hare, dog, cat, monkey, pig, serpent, sheep, fox, pelican, cock, fish, etc., have all been requisitioned to illustrate some virtue or vice, to point a moral, or commemorate a fact. The dog and lion are the most familiar animals found placed at the feet of recumbent effigies. The lion is symbolic of sovereignty or power, and when found at the feet of a figure it signifies that the soul of the deceased had its foot on Satan; but later it was the

indication of robust hope, confidence, and vigilance; hence a dog often holds the place.[9] The dog is the emblem of loyalty and fidelity, hence it is frequently found at the feet of effigies of religious—a bishop, priest, nun, crusader.

There is no more interesting chapter in European history than that of the Crusades. No student of the Middle Ages can afford to neglect the history of the Knights Hospitallers and the Knights Templars, the Religious Military Orders which, originating at the end of the eleventh century and ceasing to exist toward the close of the eighteenth century, lived through seven hundred years of the most changeable period in the world's history. They have left a halo around their memory, a picturesqueness about their history, a reverence for their aims and deeds. Glorious in the humility and sanctity of their inception, rapidly powerful and affluent in their progress, they were painfully pathetic in their fall. "The knights are dust and their good swords rust," but they have bequeathed to posterity an inspiriting history, an ennobling example, and remarkable remains.

JOHN R. FRYAR.

Canterbury, England.

GOTHIC ART.

THE thought and sentiment of religion illumine the Middle Ages with their brightest light. The Church, so rich and powerful, controls and guides all the manifestations of human activity. Philosophy, by the pen of St. Thomas, achieves her greatest monument, the *Summa*; literature, voiced by Dante, creates the poem "wherein heaven and earth joined hands; wherein the round world itself was thoroughly compassed"; and art, in the vigor of its regenerated vitality, fashions a new type of architecture, the *Gothic,* by which motion and grace is imparted to hard and inert matter, making it mount heavenward, like gigantic flowers, in those marvellous creations of marble known as Gothic Cathedrals.

[9] The dogs found in medieval carvings appear to be a breed more robust than the greyhound, but of that species.

If the Romanesque forms may be styled the art of religious recollection, of sentiment contained, Gothic art is the expression of ascetic ejaculation, of heavenward longings. It is as if the mind that conceived it were impatient of earthly impediment, and would fain spiritualize art. Thus the old Romanesque outlines take on fresh litheness and agility, a swift and volatile buoyancy; an upward thrust is given to columns and ceilings; the arches are carried aloft with fracture of the Romanesque curves and rounded forms, to produce the *pointed arch*, typical of the Gothic style. As the Italian poet beautifully expresses it:

> Sorgono e in agili file dilungano
> gl'immani ed ardui steli marmorei
> . . . . . .
> Le arcate salgono chete, si slanciano
> quindi a vol rapido, poi si riabbracciano
> prone per l'alto e pendule.
> Ne' la discordia così degli uomini
> di fra i barbarici tumulti salgono
> a Dio gli aneliti di solinghe anime
> che in lui si ricongiungono. (*Carducci.*)[1]

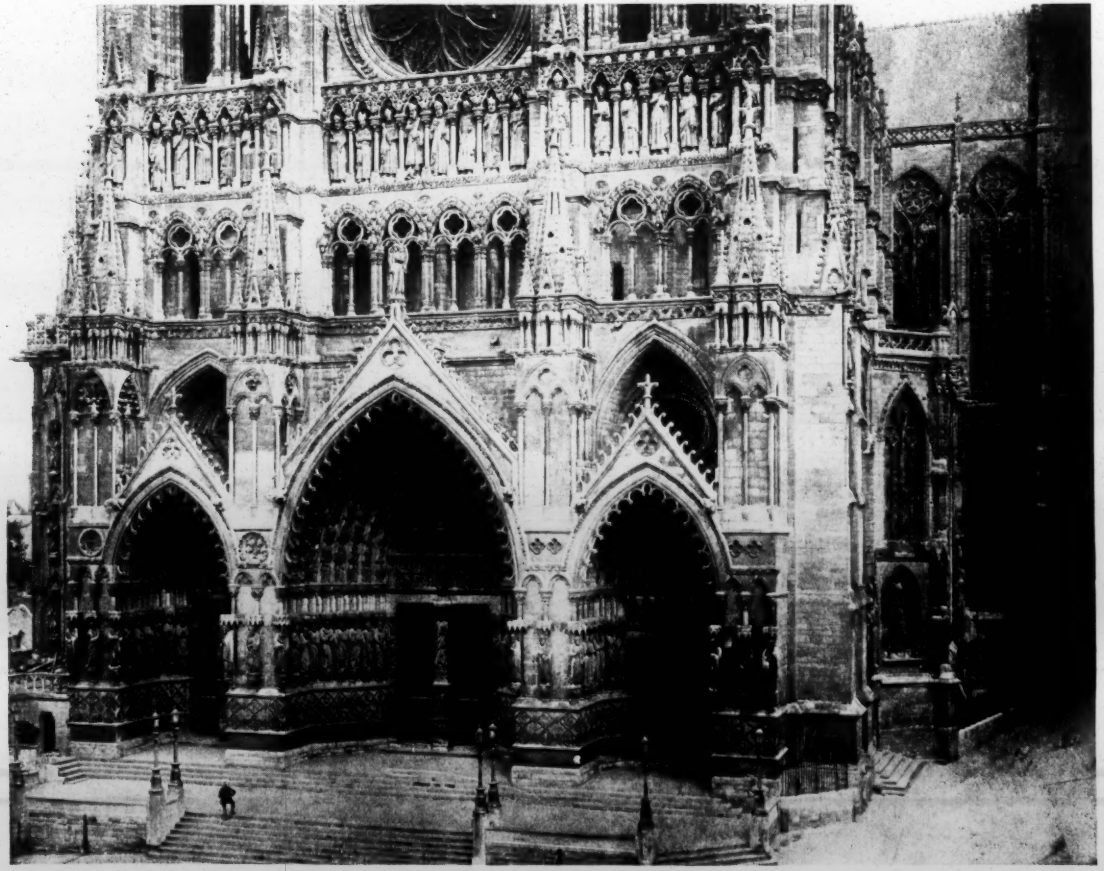
It may be asked why this new form of art should go by the uncouth name of Gothic. In the sixteenth century the novel and ardent study of antiquity professed to detect a barbaric note in this art which so freely detached itself from the classic forms; and therefore, in contempt, the style was termed "Gothic". Peradventure it was Raphael who used this designation for the first time, in a report to Pope Leo X concerning works projected at Rome. The term was then given currency by Vasari, and has remained unsupplanted for designating the style of architecture with pointed arch which succeeded the Romanesque art.

This art is also called ogival, and with more propriety, from its distinctive ogives, or windows with acute arch, divided by shafts which reinforce other interlacing small arches in sustaining the broken arch of the window (*ogiva*, perhaps, from

[1] See how those huge and strenuous marble trunks
Mount up arrayed in quick-step files
. . . . . .
Arches in silence rise, bending in eager flight,
Until anon they meet in swift embrace poised on high.
Thus, mid the discord and the strifes of men, and barbarous tumults, rise to God
The solitary suspirations of devoted souls that meet with Him in true unison.

Façade of Siena Cathedral

Notre Dame, Paris (XIII Cent.)



Amiens Cathedral

augiva, augere). These windows impart to the Gothic edifices that most peculiar stamp and expression which, even with the common populace, commend the classifying epithet "Gothic".

There are those, again, who would have called the Gothic architecture *French art*, because in France it had its cradle, its greatest and most beautiful development; but such designation is too vague, nor does it define any particular epoch. France, indeed, produced this noble architectural flower, which was thence transplanted over all Europe; though modified in contact with the various nations, and agreeably to their temperament, their culture, and streams of tendency, now from the East, anon from the West, under the twofold sway of the Crusades and mercantile relations. In Venice, for instance, where commerce with the East and Oriental customs prevailed so long, the Gothic embellished itself with certain cleverly assimilated Byzantine and Moorish motives; and in Spain it utilized some constructive and decorative elements of that exotic and opulent Arabic art, producing edifices of incomparable beauty. In this way we have the Italian Gothic (Venetian, Florentine, Sicilian); French, Spanish, Teutonic, English Gothic, etc.

Its golden age is the fourteenth century. But its general development may be divided over three periods:

1. Early Gothic, or severe style, from 1225 to about 1300.
2. Florentine Gothic, or rich style, from 1300 to about 1420.
3. Late Gothic, or florid style, or the Gothic decadence, from 1420 to approximately 1500.

The characteristic structural principles of Gothic architecture may be reduced to these four:

1. universal use of the pointed arch;
2. construction of vaults with a projecting framework made up of ribs, fillets, and cording;
3. tendency of all the parts to soar aloft; wherein they display wonderful subtlety and lightness; and, also, a predominance of vertical lines in contrast with those horizontal lines proper to the classic orders, and still employed by the Romanesque;
4. the greater use of windows, and therefore more light inside, as compared with Romanesque churches.

It has been said that if one set a Romanesque church and a Gothic church side by side, the former still appears a little heavy and low, notwithstanding the towers which carry it upward and command it effectively. And though it suggests the thought of a majestic repose and sense of its own strength, the Gothic produces, first and foremost, the impression of buoyancy and altitude, seeming to transport the soul heavenward.

The Gothic cathedrals retain the general plan which we have noticed in the Romanesque; but they variously modify the parts, which increase in ampleness and opulence. The naves are three, or five, and sometimes even seven, as with Notre Dame of Antwerp. The choir terminates in polygonal form, and is surrounded with chapels. The transverse nave is enriched with two lateral galleries, and has a great portal at each end. Everything conspires to give the notion of upward extension; whereas the primitive basilicas expand in surface direction. Over the archivolts of the middle nave, and below the windows, runs a gallery with arcades, which is called the *triforium*, whose object is essentially decorative.

Whereas the ornamental motives of the Romanesque church are conventional and geometric, those of the Gothic church are inspired immediately by nature. The façade is generally divided into three zones, horizontally, and into three vertical sections corresponding to the three naves. In the lower zone, there open three doors; in the middle zone, three great windows, with a rose window in the centre, and a horizontal gallery. The third zone is determined by the top of the middle nave, and abounds in orifices and interstices for light, in ornate designs, cusps, towering pyramids.

The Gothic cathedrals, as is justly remarked by Lipparini and Reinach, summed up and illustrated the philosophy and the literature of their times. They were figurative encyclopedias, poems in sculpture, wherein both vices and virtues, arts and sciences, found their appropriate symbols, and bowed in common accord to the sovereignty of the religious idea; which imparts to all this vast coördination an inspired sense of unity.

In the thirteenth century, a learned Dominican, Vincent of Beauvais, was charged by St. Louis with compiling an en-

cyclopedia of contemporary knowledge. This book, entitled Mirror of the World (*Miroir du monde*), is divided into four parts: Mirror of Nature, Mirror of Science, Moral Mirror, and Mirror of History. Mâle, the archeologist, has shown that the works of art embodied in our great cathedrals are virtually a translation, in stone, of the Beauvais *Miroir*; save the episodes of Greek and Roman history, which had no warrant for figuring therein at all. "Art in the Middle Ages," says Reinach, "aims mainly, not so much to please as to instruct through the medium of images; to compose an encyclopedia for the use of those who know not how to read: the matter being translated by the sculpture of the capitals and friezes, and by painting on glass, into a language clear and precise, under the august supervision of the Church, which concedes nothing to mere chance. The Church is present always and everywhere, counselling the artist, keeping watch over him, and never leaving him to his unaided inspiration except when he fashions those fantastic beasts of the eaves, and gets his motives of decoration from the vegetable kingdom."

Gothic art underwent its development, subject to the influence of sundry vigorous esthetic and psychological factors; but its creation was also modified by certain principles of technical construction: such as the need of diminishing the protrusions at the base of the arches; of reducing and stinting the curve of the vaults; and the necessity, felt especially in the Northern countries, of slanting the roofs with sharp slopes, proving swift watersheds for counteracting the lodgment and eluding the weight of snow, etc.

The pillars or pilasters that support the vaults are strong and stout, although their aspect is lightened by the slender columns which envelope them. The pillar is formed by four half columns, corresponding to the four greater arches which rise aloft on the columnar body. Amid the half columns, there are other more slender columns for the ribs or the curvatures of the ceilings. Hence results the octagonal form, in regular synthesis with the development of the arches of the vault. Other sectional forms at the base of the pillar are that very common cruciform design, and the one with heterogeneous columnar structure.

The capitals are of calyx fashion, trimmed with delicate foliage, which is ordinarily arranged in double rows. The artificial and conventional types of the Romanesque era disappear, giving place, as noted above, to a flora studied from real life; diversified and most elegant of design. From the bramble, the oak, the thistle, the ivy, the vine, the rose, the cabbage head, the chrysanthemum, etc., the artists manage to derive ornaments of peerless beauty; seeing that they not only command the talent of the Romanesque masters, but also a more lively and spontaneous genius.

The general decorations, as on the cornices, on the ribs of the ceilings, on the columns and shafts, and especially about the cusps or daring tympana which crown the arches of the windows or complete the summit of the sacred edifice, are manifold and lavish. Noteworthy and characteristic are the curled leaves disposed at intervals on the cornices of the cusps; these being known as rampant leaves. They terminate in some particular cruciform flower, composed of leaves recurved, and open in paten style, with a pistil in the centre: so arranged that from whatever quarter they be observed, they present the form of a cross.

While it has been remarked that the Gothic introduces the application of decorative elements drawn from the vegetable kingdom, still, it must not be forgotten that it also utilizes geometric figures. Indeed, with its full round arches, partitions, bars, and pointed arches cut up into trefoil or quatrefoil lobes, it creates that splendid ornamental scheme which becomes so signally developed between the ogival arches and the galleries.

The windows, in Gothic architecture, gain a special importance. They occupy much of the walls; being grouped under a common archivolt, and arranged in most beautiful symmetry. They shower streams of broad light through the naves. In the words of an old legend, the walls of the church seem solid light, or made of light for their fabric or texture.

The doors, which exhibit the most sweeping decorative effort of the Gothic period and of all the Christian architecture, are divided by a horizontal beam which is supported in the middle by a stone pillar. They are adorned with a very exuberance of sculpture. The shafts and keys of the archi-

Cologne Cathedral

Westminster Abbey

volt supply numberless niches, each one having its own statue; with slight regard, to be sure, to the laws of optics and equipoise, yet showing marvelous richness. The tympana accommodate religious themes carved in three superposed stories. All the remainder of the façade is a miracle of teeming variety.

The buttresses, an invention of the Romanesque architecture, acquire their maximum importance and their perfectly developed significance in the Gothic art. The outer walls, owing to the buoyancy and loftiness of their construction, might have become displaced by the thrust of the inner vaults. But behold, we have buttresses built outside; namely, portions of arches reaching from the ground upward toward the top of the lateral walls of the church; or else they span the roofs of the lesser naves, leap aloft and avail to reinforce the walls of the larger nave above. These latter are also called flying buttresses, or (in Italian idiom), flying spurs.

Sculpture, though remaining auxiliary to architecture, begins to free itself and to live its own life. The form grows more obedient to the thought; forsakes the rigid lines of convention, and puts into practice all the secrets of technique. During the reign of St. Louis, there were truly beautiful statues in France, full of grace and sentiment. The material seems to become transparent, so to speak, in veiling some thought of faith and of ascetic passion. The figures are fine, subtle; their ample and sinuous folds are studied from nature: hence, fresh, pure, graceful, with something of a feminine touch, and virginal candor.

The masterpieces of this sculpture may be seen at Notre Dame of Rheims (1250). There are certain episodes (Capital of the vintages), and isolated figures (Abraham, the Visitation, etc.), of rarest beauty. Not since the first century of the Roman Empire had art contrived so aptly to imitate nature, nor imitated her, thereafter, with more grace and candor.

Mural painting, especially in case of the cathedrals outside Italy, found small scope in the Gothic churches, because the great development of the windows monopolized the space. However, the technique of painting on glass becomes perfected, and produces works of great beauty. Christ, the Blessed Virgin, the Apostles, the Saints, look from the windows in

groups, in postures of beautiful contemplation, attitudes dignified by noble calm, alive with profound religious inspiration, palpitating in their vivid gamut of colors and aureoles of light. Through these painted windows, the daylight enters attenuated and softened; one is lulled, within these churches, by a mystery of religious recollection and solemn revery.

At the same time, on those mural spaces left free by the windows and shaft, (witness Assisi, S. Croce, S. Maria Novella), there begin to unfold themselves those pictorial legends which are the first faint dawn to forecast the sunrise of the forthcoming Renaissance.

The monuments of the Gothic art are past computation. We may limit our mention to these typical examples: Notre Dame of Paris, the cathedrals of Rheims, Amiens, Strassburg, Cologne, Canterbury, Siena, and Orvieto, the Frari (Frères, "Friars"), and the Ducal Palace in Venice, the Municipal Palace of Udine, and the Cathedral of Milan.

CELSO COSTANTINI.

Concordia, Italy.

Analecta.

ACTA PII PP. X.

AD IACOBUM CARD. GIBBONS, BALTIMORENSIUM ARCHIEPISCOPUM, DE CATHOLICA STUDIORUM WASHINGTONIENSI UNIVERSITATE.

Dilecte Fili Noster, salutem et apostolicam benedictionem. Plane nec praeter opinionem nec praeter spem acciderunt maiora in dies incrementa istius catholicae studiorum Universitatis, quae Washingtoniae, in urbe Foederatarum Americae Civitatum principe, catholicorum excitata stipe et ab Apostolica Sede omni aucta iure legitimo, ibidem doctrinae in omni divinarum et humanarum scientiarum genere magna parens assidet. Perspecta enim fide et munificentia catholicorum ex America, nulla Nobis inerat dubitatio quin, iisdem adnitentibus, illud recens conditum christianae sapientiae domicilium brevi eam assequeretur nominis gloriam, ut inter clariora gentis istius gymnasia haberi posset. Pergratae tamen litterae fuerunt quas nuper Nobis misisti huius rei nuntias, non solum quia iucundius fuit ex te ipso rem cognoscere, sed etiam quia id confirmasti quo nihil optabilius Nobis erat; id est in illa alma studiorum sede elegantiam doctrinae optime coniungi cum fidei integritate, ita ut ad bonas artes, non minus quam ad reli-

gionem, adolescentes et clerici et laici informentur. Est igitur cur ex animo gratulemur, tibi quidem in primis, dilecte Fili Noster, cuius sollertiae providentiaeque hanc ducimus tribuendam laetabilem rerum conditionem; tum etiam ceteris Foederatarum Americae Civitatum Episcopis, qui tibi in Lyceo moderando egregiam navant operam; tum denique eiusdem Rectori ac Doctoribus Collegiatis, quorum doctrina ac diligentia tam praeclaros efferunt fructus.

At vero quominus Washingtoniensis Academia prosperis omni ex parte rebus utatur officiunt adhuc atque obstant, ut ipse fateris, rei familiaris angustiae. Hinc necessitas adeundi piam fidelium liberalitatem; quam cum experti iam sitis, per alios decem annos advocare iterum cogitatis in saluberrimi operis subsidium. Collaudamus, ut alias iam fecimus, providentem voluntatem vestram, eamque frugiferam Instituto futuram portendit prompta ac facilis ad largiendum catholicorum ex America indoles; quin etiam confidimus vel eos ipsos quorum largitatem tenuitas contrahit, symbolam tamen suam ultro collaturos; eo vel magis quod ex hoc Lyceo tanta christianae humanitatis emolumenta sperare licet, quanta catholicorum consueverunt afferre scholae, quibus lex est mentem doctrinae studiis excolere, animos virtute conformare.

Occasione utimur ut idem vos hortemur quod iam Decessor Noster f. r. Leo XIII, qui die XIII Iunii MCMI ad te rescribens, Americae Septentrionalis Episcopis suadebat ut e suis quisque delectos aliquos clericos, quorum ingenii vis discendique ardor plus quiddam facerent spei, Washingtonianae Academiae instituendos traderent. Nos autem pro certo habemus, dilecte Fili Noster, Episcopos eosdem studiose Nobis obsecuturos in re quacum singularum dioecesium exploratissima utilitas est coniuncta. Iidem enim clerici, sacerdotio initiati et ad sua reversi, quodcumque libeat Episcopis sacerdotale munus illis conferre, ea perficient diligentia quam excellentiorem in ipsis praestabunt doctrinae opes uberiores quas Washingtoniae acquisierint.

Suam quoque laudem hic a Nobis habeant Religiosarum Familiarum Moderatores, qui suorum Collegia tironum circum Washingtoniensem Universitatem condiderunt, quasi quandam filiorum coronam qui Almam Matrem complectuntur. Huius enim propinquitatis ea sunt commoda quod ex una parte Col-

legiorum conspectus Academiam egregie exornat eidemque opinionem auget; ex altera religiosis alumnis qui domi studia doctrinarum colunt, Academia praestantiorum magistrorum copiam praebet et cultum exquisitiorem si qui athenaeum celebrare velint. Quae probe considerantes Nos quibus maximae est curae ut qui in sortem Domini vocati sunt sanctitatis et doctrinae cultu evadant *operarii inconfusibiles, recte tractantes verbum veritatis*, Collegia eiusmodi singulari benevolentia complectimur, ceterosque Religiosos Antistites hortamur ut id ipsum, omni nempe remoto regularis disciplinae detrimento, efficiendum curent. Illud quoque iucundum fuit abs te accipere, Episcopos Universitatis moderatores rationem, provido consilio, iniisse qua, incolumi item religiosa disciplina, vel ipsis Religiosis Feminis faciliora redderent altioris doctrinae beneficia quibus utilius versentur in puellis instituendis.

Quae huc usque scribendo persequuti sumus in aperto ponunt, dilecte Fili Noster, laudatae catholicae Academiae incrementis Nos summa quadam voluntate studere. Plane enim intelligimus quantum ad catholicam doctrinam vulgandam defendendam, ad provehendam gentium humanitatem possit catholica studiorum Universitas quae quidem celebritate atque auctoritate floreat. Tueri igitur ipsam et provehere, idem prorsus esse videmus ac perutilem dare operam cum religioni, tum civitati.

Auspex divinorum munerum Nostraeque testis benevolentiae Apostolica sit Benedictio quam tibi, dilecte Fili Noster, Rectori, Doctoribus, alumnis Washingtonianae Universitatis amantissime in Domino impertimus.

Datum Romae apud Sanctum Petrum in praeludio diei sacrae Infanti Deo a tribus Sapientibus adorato, anno MCMXII, Pontificatus Nostri nono.

PIUS PP. X.

S. CONGREGATIO RITUUM.

I.

DUBIA.

Episcopus Egitaniensis Sacrae Rituum Congregationi pro opportuna solutione sequentia dubia subiecit; nimirum:

I. Utrum Decretum n. 3096—quo declaratur die vigesima quinta Aprilis occurrente in Dominica, in Ecclesiis ubi unicus est Sacerdos, Missam cum cantu Rogationum, quando fit Processio, valere etiam pro adimplendo onere Missae Parochialis —extendi possit ad Missam quae cani permittitur de Festo Commemorationis solemnis SSmi Corporis Christi Dominica infra Octavam eiusdem, saltem ubi fit Processio?

II. An Decretum diei 11 Maii 1911 ad II—quo edicitur organum adhiberi posse, in casu necessitatis, solummodo ad associandum et sustinendum cantum, silente organo cum silet cantus in Officiis et Missis in quibus sonus organi prohibetur —semper valeat, sive adhibeatur cantus Gregorianus, sive polyphonicus?

Et Sacra Rituum Congregatio, ad relationem infrascripti Secretarii, audita sententia Commissionis Liturgicae, respondendum censuit:

Ad I. Negative, nisi obtineatur indultum.

Ad II. Affirmative.

Atque ita rescripsit, die 22 Martii 1912.

Fr. S. CARD. MARTINELLI, *S. R. C. Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Episc. Charystien., *Secretarius.*

II.

DECRETUM SEU DECLARATIO SUPER NOVIS RUBRICIS.

Novis dispositionibus a Sancta Sede evulgatis, ad S. Rituum Congregationem pro opportuna solutione insequentia dubia delata sunt; nimirum:

I. Quum in novis Rubricis unicum praescribatur Suffragium de Omnibus Sanctis in quo mentio fit de Sancto Ecclesiae Titulari, quaeritur quid faciendum in Ecclesiis habentibus pro Titulo aliquod Domini Mysterium?

II. An Suffragium de omnibus Sanctis locum habeat in Vigilia Omnium Sanctorum, quando de ea fit Officium aut Commemoratio in Officio semiduplici?

III. An versiculus *Oremus et pro Antistite nostro N.* cum suo responsorio, nuperrime inter Preces feriales insertus, dicendus sit etiam ab Episcopis Titularibus cum pronunciatione nominis Episcopi Dioecesani?

IV. Num idem versiculus dicendus sit a Missionariis cum pronunciatione nominis Vicarii Apostolici, aut Praefecti, aut Praelati?

V. Quum in Feriis Quadragesimae, Quatuor Temporum, II Rogationum et in Vigiliis, in quibus occurrat Officium ritus duplicis maioris seu minoris aut semiduplicis, Missae privatae dici possint, ex dispositione novarum Rubricarum, vel de Festo cum commemoratione Feriae aut Vigiliae, vel de Feria aut Vigilia cum commemoratione Festi; quaeritur an in hac Missa de Feria aut Vigilia adiungenda sit tertia Oratio pro diversitate temporis?

VI. Quae Praefatio usurpanda est in Duplicibus II classis Praefationem propriam non habentibus, quando occurrunt in Dominica minori et simul in die Octava alicuius Festi Domini, aut B. M. V., aut Apostolorum?

VII. Quando Officium Dominicae II post Epiphaniam, ad normam Decreti diei 2 Martii currentis anni, anticipatur die decima sexta Ianuarii, occurrente etiam die infra aliquam Octavam, huius Octavae Commemoratio fierine debet in Officio eiusdem Dominicae anticipatae?

VIII. Et quatenus affirmative, adiungine debet Suffragium ad Laudes et Preces ad Primam?

IX. Quando Officium alicuius Dominicae infra hebdomadam anticipatur, Psalmi feriales in Laudibus primo vel secundo loco sumendi sunt?

X. Utrum suppressa censenda sit facultas adiiciendi in Missa orationes usque ad septem in simplicibus et ferialibus per novas Rubricas, quae collectas excludunt quando habetur quarta oratio?

XI. Utrum Collectae, si fuerint duae, ambae adiiciendae sint post tertiam praescriptam orationem; an una tantum?

XII. Quum quibusdam Dioecesibus, necnon Ordinibus aut Congregationibus Religiosis, Indultum a S. Sede concessum fuerit quaedam Officia particularia semel aut pluries in mense aut in hebdomada, imo etiam singulis anni diebus, exceptis solemnioribus, celebrandi; ex. gr. SSmi Sacramenti, SSmi Cordis Iesu, B. M. V. Immaculatae, etc. sive sub ritu semiduplici, sive etiam sub ritu duplici minori aut maiori, ita ut videantur non officia Votiva, sed quasi Festiva; quaeritur an

ista Officia comprehendantur inter Officia Votiva quae a novis Rubricis (tit. VIII, num. 1) suppressa declarantur?

Et Sacra Rituum Congregatio, ad relationem infrascripti Secretarii, audita sententia Commissionis Liturgicae, reque sedulo perpensa, rescribendum censuit:

Ad I. Nihil in casu fiat de Titulo.

Ad II. Negative.

Ad III. Episcopos Titulares non teneri.

Ad IV. Negative, nisi eadem nomina in Canone Missae, ex Apostolico Indulto, pronuntientur.

Ad V. Si Officium ritus duplicis recitatum fuerit, negative; si vero ritus semiduplicis, affirmative.

Ad VI. Adhibeatur Praefatio quae dicenda foret in Missa de Dominica.

Ad VII. Affirmative.

Ad VIII. Negative.

Ad IX. Affirmative ad primam partem, negative ad secundam.

Ad X. Negative.

Ad. XI. Affirmative ad primam partem, negative ad secundam.

Ad. XII. Affirmative.

Atque ita rescripsit, declaravit et servari mandavit. Die 22 Martii 1912.

Fr. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Episc. Charystien., *Secretarius.*

III.

DECRETUM DE SIMPLICIBUS ANTIPHONAS PROPRIAS HABENTIBUS.

Insequentia dubia, quoad Antiphonas et Psalmos ad Laudes, iuxta novas Rubricas, in quibusdam Festis ritus simplicis et in Officio S. Mariae in Sabbato recitandos, Sacrae Rituum Congregationi pro opportuna solutione proposita fuere; nimirum:

I. An in Festis simplicibus quae habeant ad Laudes Antiphonas proprias, ex alio Festo desumptas, ut in Festo S. Agnetis secundo, ad Laudes dicendi adhuc sint Psalmi de Dominica cum Antiphonis Festi simplicis; vel potius Anti-

phonae et Psalmi de Laudibus Feriae occurrentis, et a Capitulo et deinceps de Festo simplici?

II. An in Officio S. Mariae in Sabbato ad Laudes dicendae sint Antiphonae ipsius Officii cum Psalmis Dominicae; vel potius Antiphonae et Psalmi de Sabbato occurrente, et a Capitulo et deinceps de S. Maria?

Et Sacra eadem Congregatio, ad relationem infrascripti Secretarii, audito voto Commissionis Liturgicae, reque accurate perpensa, ad utrumque dubium respondendum censuit:

Negative ad primam partem, affirmative ad secundam.

Atque ita rescripsit die 26 Ianuarii 1912.

Fr. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Episc. Charystien., *Secretarius.*

IV.

URBIS ET ORBIS.

(*Continuatur.*)

TRES TABELLAE EX RUBRICIS GENERALIBUS BREVIARII ET EX RUBRICIS JUXTA CONSTITUTIONEM "DIVINO AFFLATU" REFORMATIS EXCERPTAE.

DUPLICIA PRIMAE CLASSIS PRIMARIA.

Nativitas Domini,

Epiphania Domini,

Pascha Resurrectionis cum tribus antecedentibus et duobus sequentibus diebus,

Ascensio Domini,

Pentecostes cum duobus sequentibus diebus,

Festum SS. Trinitatis,

Commemoratio solemnis Sanctissimi Corporis D. N. J. C.,

Immaculata Conceptio B. M. V.,

Annuntiatio B. M. V.,

Assumptio B. M. V.,

Nativitas S. Joannis Baptistae,

Commemoratio solemnis S. Joseph, Sponsi B. M. V., Conf.,

Solemnitas S. Joseph, Sponsi B. M. V. et Eccl. Univ. Patroni, Conf.,

Festum Ss. Petri et Pauli Apostolorum,

Festum Omnium Sanctorum,

Dedicatio Ecclesiae propriae, ejusque Anniversarium,
Anniversarium Dedicationis Ecclesiae Cathedralis,
Titulus propriae Ecclesiae,
Titulus Ecclesiae Cathedralis,
Patronus principalis Oppidi, vel Civitatis, vel Dioecesis, vel Provinciae, vel Nationis,
Titularis et Sanctus Fundator Ordinis seu Congregationis.

DUPLEX PRIMAE CLASSIS SECUNDARIUM.

Festum Sacratissimi Cordis Jesu.

DUPLICIA SECUNDAE CLASSIS PRIMARIA.

Circumcisio Domini,
Transfiguratio Domini,
Dedicatio Archibasilicae SS. Salvatoris,
Purificatio B. M. V.,
Visitatio B. M. V.,
Nativitas B. M. V.,
Dedicatio S. Michaëlis Archangeli,
Natalitia undecim Apostolorum,
Festum S. Marci Evangelistae,
Festum S. Lucae Evangelistae,
Festum S. Stephani Protomartyris,
Festum Ss. Innocentium Martyrum,
Festum S. Laurentii Martyris,
Festum S. Joachim, Patris B. M. V.,
Festum S. Annae, Matris B. M. V.

DUPLICIA SECUNDAE CLASSIS SECUNDARIA.

Festum SS. Nominis Jesu,
Festum Inventionis S. Crucis,
Festum Pretiosissimi Sanguinis D. N. J. C.,
Festum Septem Dolorum B. M. V. mense Septembri,
Solemnitas SS. Rosarii B. M. V.

DUPLICIA MAJORA PRIMARIA.

Dies Octava cujuslibet Duplicis primae classis Primarii,
Dedicatio Basilicarum Ss. Apostolorum Petri et Pauli,
Dedicatio S. Mariae ad Nives,

Praesentatio B. M. V.,
Festum Ss. Angelorum Custodum,
Decollatio S. Joannis Baptistae,
Festum S. Barnabae Apostoli,
Festum S. Benedicti Abbatis,
Festum S. Dominici Confessoris,
Festum S. Francisci Assisiensis Confessoris,
Festum S. Francisci Xaverii Confessoris,
Festa Patronorum minus principalium.

DUPLICIA MAJORA SECUNDARIA.

Dies Octava cujuslibet Duplicis primae classis Secundarii,
Exaltatio S. Crucis,
Apparitio B. M. V. Immaculatae,
Festum Septem Dolorum B. M. V. tempore Quadragesimae,
Commemoratio B. M. V. de Monte Carmelo,
Festum SS. Nominis B. M. V.,
Festum B. M. V. de Mercede,
Apparitio S. Michaëlis Archangeli,
Cathedra S. Petri Apostoli Romae,
Cathedra S. Petri Apostoli Antiochiae,
Festum ejusdem ad Vincula,
Conversio S. Pauli Apostoli,
Commemoratio S. Pauli Apostoli,
Festum S. Joannis Apostoli ante Portam Latinam.

ALIA DUPLICIA VEL SEMIDUPLICIA PRIMARIA.

Dies Octava cujuslibet Duplicis secundae classis Primarii,
Dies Natalitia, vel quasi-Natalitia, cujuscumque Sancti.

ALIA DUPLICIA VEL SEMIDUPLICIA SECUNDARIA.

Dies Octava cujuslibet Duplicis secundae classis Secundarii,
Impressio Sacrorum Stigmatum S. Francisci Conf.,
Inventio S. Stephani Protomartyris,
Festa sive Domini, sive B. M. V. sub aliquo peculiari titulo, sive Sanctorum, praeter eorumdem Natalem diem, uti Inventionis, Translationis, Patrocinii et hisce similia.

Si occurrat eodem die perpetuo.

Duplex 1 Classis	1	3	3	1	3	3	5	5	5	1	1	6	6	5	8	3	0	et Dominica major.
Duplex 2 Classis	3	3	3	1	3	6	5	5	5	3	3	6	6	8	6	3	0	" Dominica minor.
Dies Octava duplex majus	3	3	0	3	0	0	5	5	5	3	7	0	0	4	2	4	4	" Duplex 1 Classis.
Dies Octava duplex minus	3	3	0	3	0	0	5	5	4	7	4	0	0	4	2	4	4	" Duplex 2 Classis.
Duplex majus.	3	3	3	3	3	6	5	5	8	3	6	6	6	6	6	0	0	" Vigilia et Nativitatis Circumcisio Domini.
Duplex minus.	3	3	3	3	3	6	5	8	6	6	6	6	6	6	6	0	0	" Dies Octava Epiphaniae.
Semiduplex.	3	3	6	3	3	6	8	6	6	6	6	6	6	6	6	0	0	" Dies Octava duplex majus.
Dies infra Octavam	3	3	0	7	4	4	4	4	4	4	4	4	0	2	2	4	4	" Dies Octava duplex minus.
Simplex	8	4	4	4	4	4	4	4	4	4	4	4	4	4	2	0	0	" Duplex majus.
Vigilia.	3	2	0	4	0	0	4	4	4	4	4	0	0	4	2	0	0	" Duplex minus.

1. Officium de 1, nihil de 2.
2. Officium de 2, nihil de 1.
3. Officium de 1, commemoratio de 2.
4. Officium de 2, commemoratio de 1.
5. Officium de 1, repositio de 2.
6. Officium de 2, repositio de 1.
7. Officium de nobiliori, commemoratio de alio.
8. Officium de nobiliori, repositio de alio.

Si occurrat eodem die accidentaliter.

Duplex 1 Classis	0	3	6	1	3	6	1	1	1	1	1	6	5	8	3	3	6	et Dominica 1 Classis.
Duplex 2 Classis	0	3	6	1	6	6	3	3	3	3	3	6	8	6	3	6	6	" Dominica 2 Classis.
Dies Octava duplex majus	0	3	0	3	4	0	3	3	3	7	0	4	4	2	4	4	4	" Dominica minor.
Dies Octava duplex minus	0	3	0	3	4	0	3	3	4	7	4	0	4	2	4	4	4	" Duplex 1 Classis.
Duplex majus	0	3	4	3	4	4	3	3	7	3	4	4	4	2	4	4	4	" Duplex 2 Classis.
Duplex minus	0	3	4	3	4	4	3	7	4	4	4	4	4	2	4	4	4	" Dies Octava Corporis Christi.
Semiduplex	0	3	4	3	4	4	7	4	4	4	4	4	4	2	4	4	4	" Dies Octava duplex majus.
Dies infra Octavam	0	3	0	7	4	0	4	4	4	4	4	2	4	2	4	4	4	" Dies Octava duplex minus.
Simplex	4	4	4	4	4	4	4	4	4	4	4	4	4	2	4	4	4	" Duplex majus.
Vigilia	0	2	2	4	4	0	4	4	4	4	4	4	4	2	0	0	0	" Duplex minus.
1. Officium de 1, nihil de 2.																		" Semiduplex.
2. Officium de 2, nihil de 1.																		" Dies infra Octav. Pasch. et Pentec. Vigilia Pentec. et Feriae maj. hebdom.
3. Officium de 1, commemoratio de 2.																		" Dies infra Octavam Corporis Christi.
4. Officium de 2, commemoratio de 1.																		" Dies infra Octavam quamcumque.
5. Officium de 1, translatio de 2.																		" Feria IV Cinerum.
6. Officium de 2, translatio de 1.																		" Feria major.
7. Officium de nobiliori, commemoratio de alio.																		" S. Maria in Sabbato.
8. Officium de nobiliori, translatio de alio.																		

Quando concurrit.

Dominica	4	0	4	4	4	4	4	4	3	3	0
Duplex 1 Classis	2	2	2	4	4	4	4	4	4	5	4
Duplex 2 Classis	4	4	4	4	4	4	4	4	5	3	4
Dies Octava duplex majus.	4	4	4	4	4	4	4	5	3	1	3
Dies Octava duplex minus.	4	4	4	4	4	3	5	3	3	1	3
Duplex majus.	4	4	4	4	4	5	4	3	3	1	3
Duplex minus . .	4	4	4	4	5	3	3	3	3	1	3
Semiduplex.	4	4	4	5	3	3	3	3	1	1	3
Dies infra Octavam . .	4	0	2	3	3	3	3	3	1	1	3
1. Totum de sequenti nihil de praecedenti.	" Simplici.	" S. Maria in Sabbato.	" Die infra Octavam.	" Semiduplici.	" Duplici minori.	" Duplici majori.	" Die Octava duplici minori.	" Die Octava duplici majori.	" Duplici 2 Classis.	" Duplici 1 Classis.	cum Dominica.
2. Totum de praecedenti nihil de sequenti.											
3. Totum de sequenti commemoratio de praecedenti.											
4. Totum de praecedenti commemoratio de sequenti.											
5. Totum de nobiliori, commemoratio de alio; in paritate a capitulo de sequenti commemoratio de praecedenti.											

Notanda in Praecedentibus Tabellis.

1. Quando in regulis cujusvis Tabellae invenitur Officium de *Nobiliori*, vel Totum de *Nobiliori*, intelligi debet de illo ex duobus occurrentibus aut concurrentibus Festis vel Officiis, quod, sive ratione qualitatis Primarii, sive ratione Dignitatis personalis, aut Solemnitatis externae, aut Proprietatis (haec tamen in concurrentia non attenditur), alteri praeferri debeat.

2. Festa Duplicia I. classis primaria universalis Ecclesiae praeferuntur cuilibet Festo, tam in occurrentia quam in concurrentia. Item Festa Dedicationis et Tituli propriae Ecclesiae, et Patroni loci, cedunt tantummodo praedictis Duplicibus I. classis primariis universalis Ecclesiae.

3. Octavae inter se praeferuntur eadem lege, qua Festa ipsa, ad quae spectant.

4. In die Octava Commemorationis Solemnis Corporis Christi, non fit de aliquo Festo, etiam Duplici I. classis, nisi de occurrenti Festo Ss. Apostolorum Petri et Pauli, cum commemoratione diei Octavae; quae autem omittitur in II. Vesperis, ob concurrentiam Festi SS. Cordis Jesu.

5. Festa Domini eorumque Dies Octavae cujusvis ritus in occurrentia, tam accidentali quam perpetua, et in concurrentia, Dominicae minori praeferuntur.

6. De Octavis Privilegiatis Nativitatis, Epiphaniae et Corporis Christi, fit semper commemoratio in quolibet Officio etiam Duplici I. classis.

7. Quando Festa universalis Ecclesiae, quae cum Octava celebrantur, ob impedimentum perpetuum in die proxime sequenti, juxta Rubricas, sint reponenda, non ideo reponitur eorum dies Octava, quae in universa Ecclesia die sua recoli debet.

Idem dicendum de die Octava alicujus Festi Dioecesis vel Ordinis, quod in aliqua particulari Ecclesia alia die sit reponendum.

Idem servetur de die Octava cujuslibet Festi, quod, ut supra, transferri debeat ob impedimentum accidentale.

8. Quando dies Octava, quae ad Festum Domini non pertineat, incidit in Dominicam, fit de Dominica cum commemoratione diei Octavae; attamen, si in Sabbato praecedenti celebratum fuerit aliquod Festum Duplex majus vel minus, aut Semiduplex, in Vesperis fit commemoratio ipsius Festi, et postea diei Octavae, per Antiphonam et Versum e I. Vesperis Festi; quod si in eodem Sabbato actum fuerit Officium de die VII. infra Octavam, tunc in Vesperis fit commemoratio ipsius diei VII. per Antiphonam et Versum e II. Vesperis Festi, nil vero de die Octava.

9. Quando occurrunt accidentaliter duo Festa, vel duae Octavae, in honorem ejusdem Personae, fit Officium de Festo, vel de Octava nobiliori, sine commemoratione alterius, nisi agatur de mysteriis Domini diversis. Similiter si infra Octavam aliquam non privilegiatam occurrat sive accidentaliter, sive perpetuo, Festum de eadem Persona, fit Officium de Festo sine commemoratione Octavae, dummodo non agatur, ut supra

dictum est, de diversis Domini mysteriis; uti si infra Octavam Dedicationis Ecclesiae occurrat aliquod Festum particulare D. N. J. C., Duplex majus; hoc enim in casu fit de Festo cum commemoratione Octavae.

10. E contra si in die Octava non privilegiata occurrat Festum ejusdem Personae, et ejusdem ritus, diversi tamen mysterii ut supra, in occurrentia accidentali fit de Festo cum commemoratione Octavae, in occurrentia vero perpetua, fit de die Octava, et Festum alia die juxta Rubricas reponitur.

11. Si autem duo Officia ejusdem Personae, simul concurrant (nisi agatur de mysteriis Domini diversis, ut supra), si sint diversi ritus aut nobilitatis, fit totum de nobiliori, sine commemoratone alterius; in paritate autem ritus et nobilitatis fit totum de praecedenti, sine commemoratione sequentis. Attamen in die Octava Corporis Christi, II. Vesperae sunt de ipsa Octava, sine commemoratione sequentis Festi SS. Cordis Jesu.

12. Si Patronus loci praecipuus vel secundarius, aut Titularis Ecclesiae, vel etiam Sanctus cujus in Ecclesia habeatur insignis reliquia, descriptus sit in Calendario cum aliis Sanctis, quibus est ex natura sua conjunctus, scilicet quando inter eos necessaria consanguinitatis aut affinitatis ratio intercedit, non est a Sociis separandus. Si vero illis conjunctus est ex occasione tantum, quia scilicet eadem die obierint, tunc a Sociis separatur, et de eo agitur Festum sub ritu competenti.

Si agatur Festum de Patrono praecipuo vel de Titulari, et Socii sint cum eo descripti in Calendario sub ritu simplici, de Sociis nihil penitus fit; si vero agatur Festum de Patrono secundario vel de Sancto cujus Reliquia insignis habetur, tunc de Sociis fit commemoratio. Quod si inscripti sint in Calendario sub ritu duplici vel semiduplici, tunc Socii alia die celebrantur, juxta Rubricas, sub ritu, quo in Calendario inscribuntur.

13. De Octavis, quae non sunt in Breviario Romano, nihil fit amplius a Feria IV. Cinerum usque ad Dominicam in Albis, a Vigilia Pentecostes usque ad Festum SS. Trinitatis, et a die 17 Decembris usque ad Epiphaniam, semper inclusive.

14. Quando Nativitas S. Joannis Baptistae die 28 Junii obveniat, in Sabbato praecedenti simul occurrunt Vigiliae tum ejusdem S. Praecursoris, tum Ss. Apostolorum Petri et

Pauli; in casu, fit Officium de prima, sine commemoratione de alia.

15. De Feriis Adventus et Quadragesimae, si de eis non fiat Officium, fit semper commemoratio in utrisque Vesperis et Laudibus cujuscumque Festi: de Feriis Quatuor Temporum et II. Rogationum, ac de Vigiliis, in Laudibus tantum. Si vero aliqua Vigilia occurrat in Adventu, Quadragesima, Quatuor Temporibus, vel in Duplici I. classis, de ea non fit commemoratio neque in Laudibus.

(*Continuabitur.*)

V.

Decretum de quibusdam Festis Diebus Dominicis hucusque affixis.

Quum ex novis Rubricis Festa diebus Dominicis affixa, nisi sint Festa Domini aut Duplicia primae vel secundae classis, amplius in ipsis celebrari nequeant; Sacra Rituum Congregatio, attentis etiam Praescriptionibus Temporariis memoratis Rubricis adiectis, insequentes declarationes evulgare censuit:

1. Festum Commemorationis Omnium Ss. S. R. E. Summorum Pontificum in locis, quibus idem Festum, sub ritu duplici minori vel maiori, pro Dominica prima libera post Octavam Ss. Apostolorum Petri et Pauli iam concessum est, adhuc celebrari licet, die prima mensis Iulii fixe adsignata.

2. Item Festum Commemorationis Ss. Reliquiarum in locis quibus idem Festum pro aliqua Dominica, sub ritu duplici minori vel maiori, iam indultum est, in posterum celebrari adhuc potest, die quinta mensis Novembris fixe adsignata.

3. Si aliquod Festum Ecclesiae Universalis, sive Beatae Mariae Virginis, sive Sanctorum, sub ritu duplici minori vel maiori, alicubi die Dominica concessum fuerit celebrari, amodo in die sua omnino reponendum est.

Atque ita rescripsit die 9 Februarii 1912.

Fr. S. Card. Martinelli, *Praefectus.*

L. * S.

✠ Petrus La Fontaine, Episc. Charystien., *Secretarius.*

VI.

DUBIA VARIA.

A nonnullis Rmis locorum Ordinariis insequentia dubia Sacrae Rituum Congregationi, pro opportuna solutione, proposita fuerunt; nimirum:

I. Festa Beatae Mariae Virginis aut Sanctorum, Dominicis affixa, et a locorum Ordinariis in perpetuum simplificata, impediuntne recitationem Suffragii ad Laudes et Vesperas, Precum ad Primam et Completorium, Symboli Athanasiani ad Primam et tertiae Orationis in Missa?

II. Quando in Dominica occurrit Festum Beatae Mariae Virginis perpetuo a locorum Ordinariis simplificatum, conclusiones Hymnorum et Versus Responsorii brevis ad Primam eruntne de ipsa Beata Virgine, ad normam Decreti in una *Romana et aliarum*, diei 30 Decembris 1911 ad I^um^?

III. Si Festum duplex secundae classis in Dominicam incidat, et commemorandum sit Festum aliquod simplificatum, quod per se habeat Praefationem propriam in Missa, vel occurrat infra Octavam aliquam similiter Praefationem propriam habentem, legendane est Praefatio de Trinitate, vel potius Praefatio propria Festi simplificati, aut Octavae?

IV. Quum ex novis Rubricis Primae Vesperae de Dominica infra Octavam Epiphaniae, nisi Epiphania ipsa venerit in Sabbato, integrae amodo de ipsa Dominica dicendae sint, ultimus harum Vesperarum Psalmus eritne *Laudate Dominum*, ut in primis Vesperis, vel potius *In exitu Israël*, ut in secundis Vesperis?

Sacra porro Rituum Congregatio, ad relationem subscripti Secretarii, reque accurato examine perpensa, rescribendum censuit:

Ad. I. Affirmative in omnibus.

Ad. II. Affirmative.

Ad III. Affirmative ad primam partem, negative ad secundam.

Ad IV. Affirmative ad primam partem, negative ad secundam.

Atque ita rescripsit, die 9 Februarii 1912.

Fr. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Episc. Charystien., *Secretarius.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

27 February, 1912: The Right Rev. James Duhig, Bishop of Rockhampton, Queensland, Australia, appointed coadjutor with right of succession to the Archbishop of Brisbane, of the same province.

11 March, 1912: The Right Rev. Mgr. Joseph Henry Conroy, Vicar General of the Diocese of Ogdensburg, appointed Auxiliary Bishop to the Right Rev. Henry Gabriels, with the title of Bishop of Arindela (Gharandel), in Palestine.

21 March, 1912: The Rev. William Rojas, C.M., appointed Bishop of Panama.

23 March, 1912: The Rev. Michael Higgins, parish priest of Cummer in the Diocese of Tuam (Ireland), appointed Auxiliary Bishop to the Most Rev. John Healy, Archbishop of Tuam, with the title of Bishop of Temno (Menimen), in Asia Minor.

29 March, 1912: The Very Rev. James E. Cassidy, Vicar General of the Diocese of Fall River, appointed Domestic Prelate.

20 March, 1912: Messrs. James Brennan, James D. Connolly, and Daniel Kelly, of the Diocese of Perth, Australia, made Knights of the Order of St. Sylvester.

26 March, 1912: Mr. Edward Papin, of the Archdiocese of St. Louis, appointed Private Chamberlain of Sword and Cape.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

LETTER OF POPE PIUS X to Cardinal Gibbons on the Catholic University of America, Washington, D. C.

S. CONGREGATION OF RITES: I. Answers two questions regarding the obligation of the Parochial Mass, and the organ accompaniment in liturgical services.

2. Solves a number of difficulties that have arisen out of the new rubrics for the Missal and Breviary.

3. Publishes a decree on Feasts of simple rite that have proper antiphons.

4. Continuation of the decree containing the changes to be made in the Missal and Breviary.

5. Decree on certain feasts which heretofore fell on Sundays.

6. Several doubts in liturgy are solved.

ROMAN CURIA gives list of recent Pontifical appointments.

INADEQUACY OF THE SUNDAY SCHOOL—ITS REMEDY.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Holland deserves well of pastors by calling attention in his timely and admirable paper to certain improvements which, he believes, would increase the efficiency of our Sunday schools. I leave others to discuss the merits of those improvements, while I direct attention to the practical end of the Sunday school and the only adequate means by which that end can be achieved.

We have been making a fatal mistake in confining the object of Sunday school work to the mere knowledge of religion, however lucidly explained to the intellect and deeply impressed on the memory. The mistake would be practically harmless in Catholic countries where the child grows up in a religious atmosphere. In this country it is both fatuous and fatal. Strong language this; but investigate what becomes of our boys and girls who, after Confirmation, leave their

homes and live amid non-Catholic surroundings, and judge the truth of my words. What avail them the theological propositions they memorized then, without interest or attention, against the tide of godless living in which they are immersed? Our Divine Lord illustrates by the parable of a foolish man who built his house upon the sand, the futility of hearing His words and doing them not. The Sunday school wraps His simple teaching in technical and unfamiliar terms, and without saying anything of the doing, insists on the memorizing, as a condition of Confession, Communion, and Confirmation. Of course, the catechetical knowledge is necessary; but I maintain that it is only a part of Sunday school work, only a means to the achievement of its object, only the complement of practical work previously done.

It is a long-standing conviction of mine, that the object of Sunday school work ought to be the formation of an intelligent Christian character in our young people. (By *object* I mean the work done, not its end.) This formation ought to originate in the home by religious and moral acts suitable to children, say from three to five years old; and it ought to originate in *training*, not *teaching*. This is what the instinct of love moves every Christian mother to do. She exercises her child in pious acts and practices long before she begins to teach it their meaning. Afterward, the training is continued in the parochial and Sunday schools, where the basic and other motives of the acts practised are gradually taught in the catechism lessons, by giving each a pointed practical direction. But, as school opportunities of moral training are limited, a "Daily Practice" in one or other child-virtue is given in the Sunday school for each week, and parents are asked to see that it is observed. To stimulate and maintain interest in a lesson, before it is memorized or even read, its bearing (as a motive) on one or other religious or moral act of the child ought to be thoroughly explained.

Hence, I would not have the Sunday school to be the sole agency for the vital teaching of religion. I would make it a member of a confederation consisting of the home, the parochial school, and the Sunday school, associated under the control and direction of the pastor, so as to bring their coordinated and harmonized influences to bear on their single

definite object—the formation of an intelligent Christian character in each child. Where there is no parochial school, the other two agencies can do admirable work by themselves. But in this case, should the home be indifferent, I admit that the pastor is face to face with a difficult problem, a solution of which I will offer toward the end of this article.

In the confederation I propose, the home will attend to the practical department of the joint work, while the schools will attend to the catechetical or doctrinal department. Yet in one respect their duties will overlap; for all three have to watch and direct conduct. The pastor sees that home and school do their apportioned work; and he shows in well-graduated instructions how adequately and satisfactorily moral and religious practice is motived by the lessons learned and memorized. A few words about each of these agencies will suffice to give a general idea of its work.

1. *The Home.* It trains in moral and religious habits suitable to age: obedience, kindness, good temper, truthfulness, honesty, prayers, acts, etc. It enjoins and directs short community prayers morning and evening. It insists on the memorizing of the Sunday school lesson, and the observance of the daily practice. It corrects faults. It holds frequent conference with pastor and teachers about the conduct, character, dispositions, development of the children.

2. *The Parochial School.* The teachers review briefly the last catechism lesson, hear the recitation of the day's lesson and ask questions on the explanation given of it. They explain the next lesson. (See B. below.) They continue the home training in conduct, especially during recreation. They keep children in mind of the daily practice.

3. *The Sunday School:* A. Where there is a parochial school. Some vocal prayers appointed by the pastor are said. A hymn is sung. The school is exercised in congregational singing. The pastor gives a short address, recapitulating his week-day instructions. The service ends with Benediction.

B. Where there is no parochial school. The teachers should be well instructed and trained by the pastor.[1] They should (a) review the last Sunday's lesson, (b) hear the recitation

[1] See *The Catholic Sunday School*, pp. 32 to 77.

of the day's lesson, and (c) explain the next Sunday's lesson. They should hold an examination of conscience on the daily practice.

The work referred to under the heading (c)—explanation of the next lesson—differentiates the new from the old manner of Sunday school teaching. It consists briefly of —(1) makiing the truths understood, (2) impressing them on the memory, (3) picturing the principal truth of the lesson to the imagination, (4) making it personal, and bringing it in touch with the emotions, and (5) urging it on the will for the guidance of life and conduct.

In this scheme of Sunday school work, I have postulated a pious Catholic home, and two schools (parochial and Sunday), well managed and equipped,—three training and educational agencies, coalescing and acting in perfect unison for the spiritual good of the child, under the control and direction of a zealous pastor. Blessed is the parish so provided. But where there is no material for such coalition of agencies,—no parochial school, no help from the home, and no competent teachers for a Sunday school,—what is the pastor to do? Simply to do without them, and relying on Divine aid, to undertake single-handed both home and school work until the Lord of the harvest sends him helpers. Every Sunday, an hour before the parochial Mass, let him call the children of the parish together, and appoint some one to hear the recitation of the catechism lesson. Let him next bring them in front of the altar, examine them in the observance of the last week's daily practice, and give them another. Lastly, let him explain the next lesson according to the method given above under the headings (1), (2), (3), (4), (5).

As the congregation is required to be present at this exercise, the pastor will remind parents, Sunday after Sunday, of their duty of coöperating with him in the religious education and training of their children. His words will tell sooner or later, if he "make not haste in the time of clouds", but "wait on God with patience".

I am profoundly convinced that until the Sunday school is made, as much as possible, part of a well harmonized system of child training in Christian character, such as I have outlined, no permanent good will be done by it, it will do much

harm to religion by the antipathy to religious teaching it frequently occasions, and the Church will continue to suffer from the ignorance and the indifference of many of her children.

BERNARD FEENEY.

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II.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Holland's article on "How may we increase the Efficiency of our Sunday Schools?" contains suggestions which seem excellent; I would mention especially those regarding the right adaptation of the Sunday school to the day school, and the proper grading of the Sunday school with its text-books.

Some of his statements, however, seem exaggerated and incorrect; and some of the methods seem inadvisable. One of these, I fear, is productive of evil.

Father Holland states, "There may have been a time when Sunday school lessons were prepared at home. . . . But such a custom is but little observed in these days. . . . In a large number of homes conditions, material and intellectual, are such as to preclude its possibility. Consequently, our children are forced to do whatever studying is done in the Sunday school itself." This condition, unfortunately, may exist in many localities, but to say that it prevails generally appears to be at least an exaggeration. Suppose however that it does. Then is it not better for the Church to remedy this evil than to neglect it and permit it to continue and increase? Can not Catholic parents be educated to have their children memorize thoroughly the Sunday school lesson assigned? Undoubtedly they can; and few if any will deny that they should.

Is it really true to assert that Catholic truth and practice are dry and hard? If they are rightly presented and taught, are they not comparatively easy, or at least interesting and beautiful?

It seems at least an exaggeration to declare that "as a matter of fact our children do not, generally speaking, know their Sunday school lesson". Very often they do not. But

even when such is the case, can this evil be remedied satisfactorily by a brief period of study at Sunday school? Although the children may do their best, how much can be accomplished in so short a time? If they have not learned their lesson, it is due generally to the neglect of the parents. In most cases these parents can be persuaded to do their part of this work. They can be made to see that their children thoroughly memorize the lesson given, and to sign a statement declaring this has been done, and then to have their children present this signed statement to their respective teachers. If this method is not the one best adapted to local conditions, then some other one can be easily devised. Where there is a determined and persistent will, there always can be found an intelligent and successful way.

The advisability of providing the children with lesson books free of charge may be seriously questioned. Doubtless there are many cases in which this should be done. One thing certainly is best: each child should have a text-book of Christian doctrine for its own. If the parents are able to provide this, but refuse or "deem it an unwarranted burden, if not an injustice" to do so, they should receive a little Catholic education which will bring them to know and realize the moral obligation which God has imposed on them of bringing up their children to be good, intelligent and practical Catholics. But if there are some parents who are unable to supply their children with these books, which in most cases cost only a few cents, then the priest with kindly tact can easily have them supplied without wounding the feelings of even the most sensitive.

In some way these catechisms or Sunday school books should be got into the homes where they should be read, referred to, and studied by the parents and older members of the family. We do not realize as we ought the vast good which is being done for the cause of Catholicity by having catechisms and books of religion kept ever at hand in the homes. Moreover, not for a moment should parents be educated or even encouraged to believe that the work of instructing and training their children to live good Catholic lives is solely that of the Church. It is also their work, and they need these text-books for its accomplishment.

It is true the children often forget these, and sometimes dislike to carry them back and forth, and even misuse them in a regrettable manner. Thus they manifest a defective faith and training. This however can be remedied. Forgetful memories can be trained and strengthened; and reverent respect for the books of our holy Religion can be implanted and fostered. If the children have the right kind of living faith, will not a few kind words and a little training make them feel that such books are sacred in the sight of God and of all right-thinking men? If they know the Catholic Religion as it is, will they not learn to glory in these lesson books as a profession of their faith and of their membership in Christ's holy Church?

Well does Father Holland write when he states that every child should have a lesson book at Sunday school. With almost equal truth does he express a generally prevailing fact when he says, "our Sunday school teachers are insufficiently trained". To say, however, that "practically speaking they can not be sufficiently trained," seems unduly pessimistic. Is it really a truth?

It is true they can not be sufficiently trained to do all the work of educating children in their religion. Neither Christ nor His Church expects this of them. For as our Holy Father, following the Council of Trent, says, this is "the first and chief duty of pastors of souls". It seems quite possible however, generally speaking, so to train our Sunday school teachers that they may become qualified to assist the priest efficiently at least by seeing that the children have memorized their lesson. The priest is the one who in some way must do most of the grading and organizing as also the instructing and training in the Sunday school. This "first and chief duty" is to have precedence over others that are secondary and subordinate.

As far as possible, the lesson book should be "adequate in itself". But no book will ever be had that will serve adequately to take the place of the priest's oral instructions and personal training.

As to compelling the children to repeat the words of the question when giving its answer, is this really advisable or helpful to the smaller ones of the first and second grades?

Can not the children be educated to consider the question as one with its answer? From actual experience often repeated, I know that they can, and in many cases with great and lasting advantage. That children should memorize the words of their catechism seems in most cases true. But is not this only a small part of that work which is required for educating them to be intelligent, practical Catholics? The memorizing and understanding of Catholic ideas and the putting into practice Catholic principles of life has always been deemed to be the chief and most important work. Now when this is being really accomplished, do not the children soon learn clearly and with certainty to which question each answer belongs? They gain an intelligent and partial mastery of the subject which generally endures throughout life.

The closing paragraphs of Father Holland's article, referring to the study of Holy Scripture in the Christian Doctrine class, fully repay careful reading and study. They suggest much which can be done to "increase the efficiency of our Sunday schools".

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III.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article, "How may we increase the Efficiency of our Sunday Schools?" names three ways in which this efficiency may be promoted:

1. The catechism lesson should be studied during the session of the Sunday school.

2. Catechisms should be distributed gratis to the children.

3. Catechisms should be arranged to meet present Sunday school conditions. Accompanying these suggestions is the statement that "not only are our Sunday school teachers insufficiently trained, but, practically speaking, they cannot be sufficiently trained."

The first suggestion, it is asserted, follows the practice in the lower grades of the day schools. The second conforms to the custom of free text-books in the day school. The third rests upon the sound pedagogical principle that a text-book ought to suit the needs of those who use it, though rarely is

there a consensus of opinion that a particular text-book fulfills this purpose in any special instance.

In the examination of the merits of these suggestions a doubt arises as to their efficiency, for the reason that the two most important factors in the education of a child—whether in the day school or the Sunday school—the parent and the teacher, are practically eliminated in the consideration of the ways and means to improve the Sunday school. This elimination is not because the responsibility of parents is not recognized, or because the power of teachers is not known, but because it is believed that the parent is not, and in many instances cannot be of service, and because efficient teachers cannot be had. From necessity, therefore, the causes for the improvement of the Sunday school must be looked for in other agencies.

A word of comment might be expressed as to the soundness of this decision, at least as far as the teacher is concerned. That the teachers of the Sunday school are inefficient is only too true. That they cannot be made efficient, or that the efficiency of a Sunday school can be brought about, even without efficient teachers, is not so readily admitted. Indeed, if it be true that the young men and the young women who offer their services as teachers cannot be trained to do satisfactory work in keeping with the opportunities that are afforded by an ordinary Sunday school, it is to be feared that study periods during the session, free books, and books adapted to the needs of the Sunday school will bring forth little fruit.

This conclusion is drawn from the relative parts which the teacher and courses of study, text-books, time schedules, etc., have in the training of children. The teacher is ever the living principle and the dominating force in a school. Courses of study, text-books, etc., are simply instruments in the hands of the teacher. The value of such instruments is absolutely dependent upon the one who uses them. Hence if the teacher is incompetent, it is inevitable that carefully arranged courses of study and scientifically and pedagogically made text-books are of no more avail than courses of study and text-books which have nothing to commend them.

The concrete illustration of this truth may be seen in schools either public or private. Two schools of the same system,

with like grading, with the same text-books, with equal material advantages, and with the same class of children, may be wholly different in scholastic efficiency. The reason for the superior work of one, and the inferior work of the other, is quite intelligible when something is learned of the spirit and fitness of the teachers, especially of the ones who are the directing principals of the schools.

It may be asked, whether the situation is so hopeless that parents and teachers are to be left out of the consideration of the ways to improve our Sunday schools, and all effort is to be concentrated in the perfecting of the mere instruments of education—text-books, time schedules, periods of study, etc.

Before affirmation is given to these questions an investigation should be made of the character and the extent of what has been done to prepare young men and young women to cooperate intelligently, as far as the circumstances permit, in the work of the Sunday school. If an investigation shows that really serious attempts to train young men and young women, and zealous endeavors to enlist the aid of parents in this particular work have been fruitless, then there would be a justification in relying wholly upon other means to make an effective Sunday school. If the experience in one large diocese is indicative of conditions elsewhere, it may be safely asserted that, save in exceptional instances, practically little or no systematic and intelligent effort has ever been made to develop an efficient organization of our Sunday schools, or to train the teachers in the teaching of Christian doctrine.

In view of this fact it is not surprising that the work of the Sunday school is wholly unsatisfactory. But a change for the better cannot be expected unless the right remedies are applied. These efficacious remedies many believe can be supplied by parents and teachers only. To think otherwise, or to contend that other means, text-books, study periods, etc., will accomplish what the living personality alone can do, is to divert attention from essentials to non-essentials, and to stay the reform, which is so badly needed, of our Sunday schools.

The moving force in enlisting parents and teachers in the work of the Sunday school is the priest. In order to coordinate the elements of power into fruitful action, the priest must quicken the parental sense of responsibility; he must

have a zeal for the Sunday school work; he must know how to organize; he must understand a few fundamental principles underlying methods of teaching, and he must give to the Sunday school whole-souled, intelligent, and systematic attention. The priest who possesses these qualifications will make the Sunday school, even with its short sessions and its few sessions, an institution of incalculable good, though from the very circumstances under which a Sunday school is conducted, an exacting judgment cannot be pronounced upon its work.

The statement of Father Holland in the closing paragraph of his article seems to strengthen this contention. He says that the scheme which he suggests is no mere fancy, that it has been actually carried out and with satisfactory results. Is it not possible that the results are due to the earnest, intelligent and zealous direction which gives life to the suggestions, rather than to the suggestions themselves?

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TOO MANY NEW CATECHISMS AND CHILDREN'S PRAYER BOOKS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The thought of writing to the ECCLESIASTICAL REVIEW to protest against the continuous outpouring of new Catechisms and Children's Prayer Books has been in my mind for some time, and I have refrained only in the hope that some one else might have a similar impulse and do it in literary and pedagogical fashion becoming the subject.

I do not of course wish to say that all these new productions are worthless; but many of them assuredly are.

In the first place, much of this work, presumed to be the result of a real want, rests on the assumption entirely groundless that priests, school Brothers and Sisters, and all other teachers, adhere so closely to the cold text, to the old printed words and traditional forms, that they never or very seldom introduce examples and illustrations from daily life. As a matter of fact all teachers of the young, if they have any fitness for the task at all, do really use a great deal of "baby talk" (if the expression be allowed here) in their daily work, which they are not anxious to see in print or even to have

overheard by the unsympathetic or inexperienced. It is absurd to suppose that even one in a thousand teachers rests content with stating simply, for instance, that "Our Lord is the Good Shepherd". Without any suggestion from the text-book or conscious application of psychological principles they will, as a matter of instinct, develop the idea by many simple questions and illustrations: "Do you know what a shepherd is? Have you ever seen one? Will a shepherd go after lost sheep?" etc.

Moreover, not a view of the new books seem to think it an essential feature of excellence to stamp some one idea or illustration so deeply upon the mind of the pupil as to make it practically exclusive, especially when the image is developed too minutely. In a text-book before me the attempt is made to bring home to the child's mind the loving Providence of our Heavenly Father by introducing through a bright picture the loving care of birds for their young. There is of course no objection to the use of the illustration, but there is to its insistency and persistence, inasmuch as it thus produces in the child's mind an excessive predominance by reason of its presentation in too strong a light, in too great detail, and by its detachment from similar illustrations. The result of such a process is to leave upon the imagination of the child a too strongly associated idea of God with this particular image or fact which may lead to incongruous and unworthy associations of ideas later on. Experienced teachers would in such cases use a number of apt illustrations without dwelling on any one too exclusively or too minutely. Scripture rather favors this method. The lilies, the sparrows, the sheep, lion, ant, are all used. The Good Shepherd is not isolated, nor are the copies of Him taken from the old Dutch masters always the most apt to impress children with a proper image of His beautiful qualities.

Similar mistakes characterize many of our prayer books for children. Certain "child-like" prayers might serve as hints, sketches, samples to teach children how to pray, to encourage them to use their own words, to develop their thoughts; and they might be used at prayer once in a long while; but that children should repeat them over and over again and fix the ideas associated with these prayers clearly

and indelibly in their minds is a grievous error and one bound to produce ill effects. Here is a prayer from a widely advertised little book from the pen of a writer to whom we are all indebted for many very beautiful and useful pages.

You are called a lamb, dear Jesus, that I may not be afraid to come to you. No one is afraid of a lamb. I could put my arm around its neck and it would not mind. I could not hurt a lamb. But my sins have hurt you, O Gentle Lamb of God. Forgive me, etc.

"Very nice," some may say. Passing over the statement that Christ is called a lamb that we may not be afraid (nothing would be lost by saying that as He is called a lamb we may not fear to draw near Him with love and sorrow), we have in this "prayer" little else than a mere instruction. An excellent way to test a prayer is to have it recited aloud by a number of youngsters for several days. Try this prayer in that manner or try it "all by yourself" and see whether you can get beyond "no one is afraid of a lamb". In the same book a picture of our Lord blessing little children is used as an illustration of little children going to confession. Is it not just as easy, and a little less dishonest to use this beautiful picture by pointing out to the little ones that they need not fear to confess since He knew and loved children so much?

There are, I think, many prayers outside those published for children which are objectionable, not excluding some composed by or attributed to saintly persons. The great advantage in the liturgical prayers and psalms and others which may be styled Biblical, is their universal adaptability. No matter whether the soul be sad or joyful, doubtful or confident, these prayers come not amiss and are always—permit the expression—in good taste. True, we do not sing a "De Profundis" at a Nuptial Mass; nevertheless these prayers have a universality of application, which stamps them as prayers for all minds and ages, and they possess a certain elasticity, so that they can express a saint's ecstatic flight of love or a poor heart's feeble flutterings. Prayers for children, whose minds we know after all so very obscurely, should be taken from the Missal and from approved formulas, the simpler, the more

direct, and the more elastic the better. "I love you, O my God, with my whole heart," is a sample of what is meant. Such prayers should be the usual spiritual exercises of children in common. Figurative language is doubtless excellent in the schools; in prayer let it be confined to the Biblical figures.

These same remarks, *mutatis mutandis*, can be applied to one half or more of the new catechisms which aim at simplicity. When they confine themselves to giving the essential points, say for First Communion, they serve some purpose. Others, with their bald questions and their endless "Yes's" and "No's" are of no account, except possibly to make clear to some extra-hard-knecked teacher how little is really required from first communicants. To give them to children to study, unless it be to beguile them into innocuous quietude, would be a waste of time. If I did not fear that the Editor would rebel, I could scarcely refrain from adding a paragraph or two about catechisms in general concerning which we have been having such useful discussions lately. For one, I am glad that no sweeping change has been made yet.

To sum up: First, the assumption that even the poorest teacher sticks closely to the printed word, and uses no homely terms or illustrations, is a groundless one, and yet it seems to be the only justification for a number of booklets. Secondly, the aids to simplification of teaching religion become a positive evil when examples are worked out so minutely and assiduously as to produce a life-long dubious association of ideas. Finally, prayers should be couched in simple terms and retain the sound form of words.

SACERDOS CLEVELANDENSIS.

ARTISTIC EFFECT IN STAINED GLASS WINDOWS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Having read the admirable article on Stained Glass by the Rev. Leo. I. Sehringer, I only hope that it will be the nucleus of a revival in that important branch of Church decoration, a revival that will mean the steady progression toward the goal of absolute perfection of the truest principles of stained glass.

Father Sehringer's comprehensive handling of this extensive subject in such limited space shows that his knowledge of glass has been cultivated by a longing for the apparent unattainable, as far as good glass is concerned, and an obvious disgust with the superficial chromo-lithograph transparencies executed in our modern factories, (we cannot call them studios).

It is usual to lay the blame on the glass designer or painter. Those poor unfortunates are only meeting the demand, realizing that stained glass is one of the luxuries of life and having been given to understand that the one who pays the piper has the right to call the tune.

Laying blame on anyone is a human weakness. However, now that our most important architects have unanimously determined and are advocating a step in the right direction, it is only right that they should have the proper assistance of the Clergy in such matters, and it is only reasonable to expect that they have a better chance of getting a closer technical knowledge and experience than the pastor who is purchasing stained glass windows once in his lifetime.

Father Sehringer has, like most writers on glass, delivered a decision against canopies. Whilst glass men in general hold no special brief for them, the condemnation of the canopy is carried to a great extreme. We are allowed to caricature the human form, animals or floral objects; why must architectural forms be tabooed? The canopy in the window is not to be compared with the architecture of the church any more than the stained glass lilies in St. Joseph's hand are to be compared to the lilies on the altar.

One thing is evident, before a consistent revival is carried on, we must pluck the beam from our own eyes instead of looking for the mote in our brother's eye.

Painted glass, i. e. glass painted and shaded to a fine degree has got to go, it is universally proclaimed, and the sooner it goes the better. It makes one shudder to think what our present-day windows would look like had they been executed in that manner in the thirteenth century with their centuries of weathering combined with the dust-gathering surface present in the half-vitrified shading color. This fact alone demands that our glass in the future must be designed

and executed with one end in view—beautiful and brilliant color, a proper recognition of the lead, and, whatever paint is used, to be of the simplest line or hatching. By such means modellings of forms are suggested without destroying the translucency.

We have rigorously denounced the Munich glass, the present English glass, and also the newest development in the art of gilding gold, that is matting grisaille patterns on white glass whereby the old effect may be approximately gained. If we condemn a matt put over a piece of glass to stop too much glare, especially when that matt is artistically treated, why should we allow crude matting of grisaille glass when the cross hatching has already been so skillfully designed to gray the tone of the white glass. Further, taking out odd touches of the matt in grisaille with a soft scrub may give a doubtful artistic effect when new; but what will our matt look like after it has collected a few years of dust, and where will the pattern be?

Good brilliant transparent glass is what we want to do, well designed, covered with diapers, if you will, but let us keep it free from pseudo-quaint touches.

W. E. ROBERTS.

Boston, Mass.

THE POSITION OF BLESSED "JOAN THE CATHOLIC" IN THE CHURCH MILITANT.

To the Editor, THE ECCLESIASTICAL REVIEW.

"Now to the ordinary reader, Jeanne may seem to be maintaining with courage, honor and loyalty, a position untenable, given Catholic ideas of the immunity of the Church militant from error." In these words, Mr. Andrew Lang states a view, to dissipate it; a view which a casual reading of her trial might suggest. Indeed there are Protestants of the present day who claim Joan as their own, because of her attitude toward the right which the Bishop of Beauvais said the Church had to pronounce upon the genuineness of her visions. We would not be surprised to observe some of these men airing their opinions, now that her feast-day is near at hand. St. Patrick has caught their fancy the last few years and they

claim him every March. Why should they not be expected to make similar pretensions in regard to Joan every May, by trying to identify her with pre-Lutheran resistance to the Church of Rome?

"Are you not willing to submit yourself in this [the subject of her visions] to the order of the Church?" she was asked. "I will answer you nothing more about it now." And again: "My words and deeds are all in God's hands; in all I wait upon Him." Again: "I refer myself to God who sent me, to our Lady and all the Saints of Paradise." And when they persisted with the question: "Will you submit to the Church *militant*?" she answered: "I came from God, from the Blessed Virgin Mary and all the Saints of Paradise and the Church victorious above, and by their command. To this Church I submit . . . As to saying whether I will submit myself to the Church militant, I will now answer no more." Again: ". . . . as for me and my doings, I submit myself only to the Heavenly Church. In case the Church should prescribe the contrary [to what she said about the genuineness of her visions] I should not refer to any one in the world, but to God alone." These words at least give color to an opinion adverse to her obedience.

But she was obedient, in spite of appearances. First of all, there are several passages in the account of her trial, in which she professed perfect obedience to the Church militant. "Take me to the Pope, and I shall answer him," she says more than once. Secondly, the account of the trial was drawn up under the influence of her enemies, and may have been mutilated by them. Again, in so much as she refused obedience to the Church, she had in mind Cauchon and his churchmen, who impudently claimed rights over her which they did not possess; for Joan was not of the diocese of Beauvais. Moreover the malevolent dialecticians who judged her took unfair advantage of her, by making an absurd supposition—absurd at least to her. "Suppose," they said, "that the *infallible Church* should pronounce against your visions, would you submit?" And Joan, certain of the truthfulness of her visions, said: "No." How could she have said: "Yes"? Some of her defenders explain her position by presuming her to have been ignorant of her duties toward the Church in its

judicial character. But, as Mr. Andrew Lang says, she was so transcendently intelligent in other points, equally difficult, that we may not suppose her ignorant in regard to this.

The same author, in his life of her, represents Joan as acting on the belief that, since the Church was infallible only in regard to Faith and Morals, not in regard to *facts*, she had a right to refuse to submit the supernatural fact of her visions to the Church. "With a firm belief," he says, "in the Church on earth in matters of Faith, in matters of facts she would only be judged by the Church in Heaven." But if Joan had all the knowledge which this author supposes she had, she could not rightly have entertained this view. For she must have known that the Church's infallibility does not extend to Faith and Morals alone, but also to some facts. Dogmatic facts, it was later decreed against the follower of Jansenius, are within the scope of the Church's infallibility.

Another explanation of Joan's conduct was given in her Rehabilitation, by Bouillé, one of the learned doctors of the French party. Joan refused to submit her visions to the judgment of the Church, because, he says, the Church does not pretend to pass judgment upon such *hidden* supernatural facts as her visions were. These are his words: "If Jeanne received revelations from God it was not reasonable to bid her abjure them, especially as the Church does not judge concerning hidden things." "In questions of fact, in the case of a fact which only the percipient knows for certain, no mortal has the right to make him disavow what he knows beyond possibility of doubt." "Even if it be doubted whether her inspiration came from good or evil spirits, as this is a hidden thing, known to God only, the Church does not judge."

That she was perfectly obedient, whatever the explanation of her obedience be, seems to be clear in the light of the beatification honors conferred on her by Pope Pius X. For it is hard, if not impossible, to see how he could have placed her on the altar if she had knowingly refused to acknowledge the rightful authority of the Church in her regard. Hence we may with perfect assurance allow Joan of Arc, among the many other titles which she has to our respect and love, the title of Catholic.

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CALENDAR REFORM, AND A FIXED DATE FOR EASTER.

To the Editor, THE ECCLESIASTICAL REVIEW.

It may be worth while, in connexion with the subject of Easter and Calendar Reform, now somewhat to the front, and ably discussed by the Rev. Dr. Henry in the May number of THE ECCLESIASTICAL REVIEW, to suggest what really seems to be the simplest method of bringing about a year which will have the advantage of making every day of every month fall on an invariable day of the week, in every year; so that the date of Easter Sunday and of all the feasts depending on it could be made invariable, and the distinction swept away between the fixed and the movable calendar. Every feast day, whether religious or secular, would fall every year on the same day of the week.

This plan was suggested by the present writer some years ago in the *Catholic World*. It has precisely the same accuracy as the Gregorian Calendar in the long run.

The Gregorian Calendar, as of course is well known, contains in its cycle of 400 years, exactly 146,097 days. Four hundred tropical years, that is to say years counted from equinox to equinox, contain 146,096.88 days, so that the 400 years of the Gregorian Calendar exceed the true 400 years by only above the eighth part of a day or three hours, and make the date of the vernal equinox, commonly taken as 21 March, only one day out of place in about 3,200 years. The old Julian Calendar, without the Gregorian amendment, caused an error of three and one-eighth days in 400 years.

Any method proposed to secure precisely the same accuracy as the Gregorian Calendar, must, of course, have the same number of days in 400 years; namely 146,097, or just 20,871 weeks.

This can be accomplished by making the normal years to consist of 364 days, or exactly 52 weeks, and making every fifth year to have an additional week, or 371 days; with some modifications, similar to those distinguishing the Gregorian Calendar from the Julian.

Without these modifications, or if we simply make every fifth year to have 53 weeks, we should have, of course, in 400 years, 320 years of 52 weeks, and 80 years of 53, making 20,880 weeks in all. We need, then, just nine weeks less.

This is easily arranged by substituting, in every 400 years, nine years of 52 weeks for nine of those which regularly would have 53. It seems best to do this by making every fiftieth year a normal one of 52 weeks, and putting in one more normal one, twenty-five years before the close of the Gregorian cycle, which would occur in the year 2000. Beginning at the present time, 1915, 1920, 1925, etc. would have 53 weeks; but 1950, 1975, 2000, 2050, etc., would have only 52.

One advantage of this arrangement would be that the leap years of 53 weeks would be easily distinguished by their dates ending in 0 or 5; with the exceptions just mentioned, and easily borne in mind. To distinguish, in our present arrangement, a leap year, we have to find if its date is divisible by 4; but whether it is divisible by 5 is indicated by its last figure.

The question naturally occurs where to place the extra week, and what to do with it. It would be a sort of jubilee week, and it would seem natural to celebrate it in some way. It might be best to put it at the end of April, at which time the weather is perhaps the best, on the whole, all over the world, if we except the Antarctic regions.

As to the occurrence of Easter, this arrangement would give five possible dates for it, that is to say, five Sundays, in the period now assigned, from 22 March to 25 April inclusive, which is exactly five weeks, and always contains just five Sundays. It could be made to fall just the same as now, on the first Sunday after the first full moon following 21 March.

If, however, a fixed date were to be chosen for it, 8 April would seem to be the proper one. It is really the exact middle of the period from 22 March to 25 April inclusive; having just 17 days preceding it, and 17 following, in the whole period of 35 days.

Sunday being 8 April, the year would always begin on Monday; Christmas would always occur on Monday, which is the most convenient day for it. The feast of the Annunciation would always be on Sunday; unfortunately it would be Passion Sunday. Perhaps, on the whole, it might be better to have Easter on 9 April; bringing Christmas and New Year on Sunday, the Annunciation on Saturday, and the feast of St. Joseph on the fourth Sunday of Lent.

It is probably hardly possible to substitute the calendar described in this article, or any other, for the Gregorian at this late day. But it would certainly be very convenient to have a fixed day of the week for every date through the year, and this seems the best way of accomplishing it.

Keeping to the Gregorian calendar, it would seem most convenient, if the moon is disregarded, to have Easter range from the 5th to the 11th of April inclusive.

GEORGE M. SEARLE, C.S.P.

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THE CATHOLIC DOCTRINE ON "INTERRUPTION OF PREGNANCY".

(A reply to the address of President Dr. F. T. B. Fest, of the New Mexico Society for the Prevention of Tuberculosis, published in the *New Mexico Medical Journal*, December, 1911.)

The attitude of the Catholic Church toward the medical practice called interruption of pregnancy was severely censured in the *New Mexico Medical Journal* for December, 1911, pages 74, 75, and 76, in an article by Dr. F. T. B. Fest. To show that the criticism was not based upon a clear and adequate knowledge of the Catholic doctrine on the question, is the object of the present article.

Let it first be stated that the opinion of Catholic theologians on the present topic has not at all times been unanimous. In the past great latitude was left them, and while the large majority was against the practice in almost all cases, a few eminent divines vigorously supported it in cases of extreme necessity. The Church of Rome is not the intellectual tyrant it is often said to be. Conclusions held forth by her as Catholic teaching are generally the result of centuries of free discussion, enlightened research, and mature deliberation. It is only after a thorough investigation by the most competent authorities that a decision is issued. The decision is then accepted by the contending parties, not merely on account of the prestige enjoyed by the tribunal pronouncing, but because of the conviction that the sentence is based upon the longest study and most conscientious examination.

Coming now to our question—some authoritative Roman decisions of recent date allow no longer any dispute among Catholics. They likewise prove the inexactness of the assertion made in the article in the *New Mexico Medical Journal,* that the " Roman idea is to protect the fruit of conception under all circumstances ".

1. All modern theologians agree in establishing the following principles.

(a) If the mother is dangerously ill and her child is supposed to be sufficiently developed to be able to live by itself, as is usually the case after the seventh month of pregnancy, it is entirely lawful to accelerate its birth.

(b) Even before the seventh month the acceleration of childbirth is lawful when the mother is in serious danger, but only indirectly.

By *indirectly* we mean by processes that make accelerated childbirth *unintentional.*

Let the mother's life be in danger—there are remedies which irrespective of her pregnancy are known to afford relief. Such remedies are lawfully administered even if it be foreseen that there is a possibility of their resulting in a premature delivery. What is *intended* by the physician is the mother's health and life. The possible ejection of the fetus he does not *intend;* he foresees it as a possible unavoidable effect.

This is lawful, as it is lawful to deprive a man of the use of his mental faculties by chloroform. What is intended directly by anesthetics is the suspension of sensibility; that of the higher powers of mind will also result, but quite unintentionally. A quack is lawfully arrested and sent to jail, though it is foreseen that his poor wife and children will have to starve in the meantime. An assassin is justly dragged to the scaffold, though his innocent family will be ruined. Cases of an action having a twofold effect, one good, which is intended, the other evil, which is merely permitted because unavoidable, are of daily occurrence in life.

It is therefore inexact to say that " interruption of pregnancy " is condemned by Catholic theologians " under all circumstances."

2. It is an equally inexact statement which declares that the Church's severity on this point springs from the reason that "the soul has only a value in the heavenly market when baptized," as is asserted in the article in the *Journal.*

If that were the reason, the Catholic doctrine could be as broad as that of any modern doctor. A child may be validly and licitly baptized in its mother's womb through a syringe. We might say to our Catholic doctor: "Be sure to baptize the child, and then go ahead."

The Church's reason is the Divine command: "The innocent and just person thou shalt not put to death."

The child is, as its mother, a human being; it has its own right to life: it is entrusted to its mother in all its risks; she, above all others, is to protect that right to life. The child is an innocent little person; it cannot be considered as an unjust aggressor; it is forced by nature to be where it is and how it is. To intentionally destroy an innocent human life in order to save another one, we hold to be criminal, even if the life we aim to save be more valuable and important to society. The command "thou shalt not kill" remains, so long as it is a question of an "innocent and just person".

This is the Catholic Church's position. Her attitude may be contemptuously sneered at as superstitious, but she does not stand alone. Sound medical authority is in accord with sound theology. "I say it deliberately and with whatever authority I possess, and I urge it with all the force I can muster, that we are not justified in destroying a living child," said Doctor James Murphy at the sixty-first Annual Meeting of the British Medical Association in 1893.[1] Dr. Hodge of the University of Pennsylvania says: "Often, very often, must all the eloquence and all the authority of the practitioner be employed; often he must, as it were, grasp the conscience of his weak and erring patient, and let her know in language not to be misunderstood, that she is responsible to the Creator for the life of the being within her."[2]

The legislation of modern civilized nations is not as loose as the statement in the article in the *Journal* would give us to understand. Though not so severe as in past centuries, "the

[1] *Brit. Med. Journ.*, 26 Aug., 1893.

[2] Whaton and Stiles *Med. Juris.*, on Abortion, 11.

French law punishes the abortionist with imprisonment, and physicians, surgeons and pharmacists who prescribe or furnish the means with the penalty of forced labor.[3] In England, according to Blackstone, modern law looks upon the killing of a child in its mother's womb as a heinous misdemeanor," and in the United States we are not without laws directed against the odious practice.

After the foregoing an appeal to Christianity in favor of infanticide seems to be strangely out of place, to say the least. Yet we read in the article in the *Journal*: " Christianity is the religion of highest love and it is the aim of love to prevent suffering and misery." Such an exponent of Christian love as Saint Paul is loud in condemnation of doing " evil that there may come good " (Rom. 3:7). The end will upon no occasion justify the means.

3. The article thus far commented upon becomes rather amusing when it states: " While the Roman doctrines forbid absolutely interference with the pregnancy of the married, probabilism and casuistry found excuses for the unmarried." In support of this bold affirmation the reader is referred to " authorities on Roman morals, such as Liguori, Busenbaum, Settler, Sanchez . . . P Gury," etc.

Roman morals stand high above self-contradiction. As has been stated above, Catholic opinion on the subject under discussion has not been one and the same at all times. Before Innocent XI (1676-1688), some theologians thought it lawful for the married to procure premature birth in certain cases. They granted the same right to the unmarried. They were consistent. Innocent XI proscribed the following proposition: " It is lawful for a girl to procure abortion before the quickening time, in order to avoid death or infamy." Since then no Catholic moralist has favored abortion or found excuses for the unmarried. Liguori and Gury teach precisely the opposite. As to Vicar General Rabeyrolle, Rousellot, H. Dumas, J. Marin (obscure names in moral theology), no means are at hand to ascertain their thought. Sanchez (1550-1610) and Busenbaum (1600-1668) are pre-Innocentian. Besides being consistent with themselves they based their doctrines on the data furnished them by the science of

[3] *Catholic Encyclopedia*, on Abortion.

their times, for the question was in regard to the time before quickening.

Modern science by telling us that a spiritual and immortal soul vivifies the fetus from the moment of conception, or shortly after, precludes the possibility of regarding the same in any light but that of an innocent human being, the direct and intentional destruction of whom is nothing less than murder. This is the unanimous doctrine of modern Catholic theologians,—Lehmkuhl, Bucceroni, Noldin, etc.

4. Other remarks occurring in the article under consideration—the invention of dogmas, etc., etc.—coming as they do from an incompetent authority, and having no necessary bearing on the main point at issue, are purposely disregarded.

In concluding, I take great pleasure in acknowledging my indebtedness to the Rev. J. M. Marra, S.J., for his valuable assistance in the preparation of this article.

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East Las Vegas, N. M.

THE CATHOLIC BOYS' BRIGADE AND THE SCOUT MOVEMENT.

In my previous articles I have outlined the principle underlying the Brigade movement as practised by the Catholic Boys' Brigade.

There are many who think that the Scout movement which has become so popular nowadays will eclipse the Brigade idea and ultimately extinguish the latter movement. In the first place I would remind those who share this view that the Scout movement has not existed for the number of years that the Brigade has, and consequently it is yet full of novelty and novelty always attracts the impulsive youth. It will take another decade before one is able to judge whether the Scout movement is the lasting movement that the Brigade has been. Readers may at once suggest that they are aware of many who have left the Brigade to join the Scouts. This may be the case and I venture to say that the same thing would happen if another and novel plan were commenced to grapple with the youth of to-day just as many would leave the Scouts to join the new movement. The desertion from the Brigade in favor of the Scouts has been particularly notice-

able in the case of the Church Lad's Brigade, or rather many have joined the Scouts who would not join the Church Lad's Brigade. What is the reason? From my personal inquiries I have found that this is so because the Scout movement offers a lad an attractive uniform and not a part of one. The lad one wishes to attract is not drawn by the offer of epuipment to wear over his ordinary clothes, as he has very often no clothes worthy of the name. Give him a full uniform and he looks as well and feels as well as the boy from the best home in the district. This in my opinion is one of the factors which has caused the Scout movement to take on with the poorer class of boys, amongst the Protestants of this country. My personal experience throughout the Salford Diocese is that the majority of lads prefer the uniform of the C. B. B. to the Scout uniform, though I am aware of a Catholic body of Scouts who are as proud of their uniform as any Brigade lad is.

So far I have tried to show one of the factors which have made the Scout movement so popular amongst the poor lads of our great cities, particularly amongst those of religious persuasions other than our own. Another and to my mind the most important factor making for the success of the Scout movement is the active propaganda carried on by those who are working in the interests of the Scout movement.

Scoutmasters are renowned for their strenuous activities on behalf of the cause they have at heart and through the medium of the Press they constantly bring the success of their movement before the public gaze. Almost every despatch run or march-out is recorded in the columns of the Press. Life-saving or attempted life-saving by a boy who happens to be a Scout is given prominence by the newspapers, whereas if the boy did not happen to be a Scout it would pass unnoticed. I am fully aware that the Regulations of the Scout movement forbid a Scout to record his own achievements in such cases, but that is immaterial.

Then again notice how the officials of the Scout movement take every chance offered or which they can secure to push the Scouts into the municipal limelight, while the Brigade officials work quietly without the public at large knowing the work achieved by their movement. The fault is not, in my opinion,

with the Scouts but with the Brigade officials, as they have been too contented to let the movement work quietly instead of bringing their work and the objects of their organization before the public at large. Moreover I do not think that sufficient propaganda has been made to try to push the Brigade movement in the past, with the consequent result that the Scout movement seems as if it were going to oust the Brigade from the field of social labor. In some of our Dioceses Propaganda Committees have been formed and the result has exceeded expectations. Let these Committees set forth the aims and objects of the Brigade movement and take every opportunity to use the Press, in particular the Catholic Press, and the Brigade idea will soon flourish in their midst, as it has to offer the lads an attractive uniform; and the poor lad will rally to the call as well as he will rally to the Scouts. Let this Committee try to secure energetic and enthusiastic young men to take up the duties of Officers and their energies will be soon rewarded. Too many Brigade Officers take the work of the Brigade in a half-hearted fashion instead of being energetic and enthusiastic. Where the Officers are enthusiastic, and I could quote several examples of such Officers, then the Brigade Company is a striking success and the fruit of such success can be testified to by many rectors to-day.

The foregoing remarks may cause the reader to think that I am against the Scout movement. I think, however, that the following lines will show my opinion of this movement, as I personally believe that the two movements can and will work together harmoniously for the common good of the lads of our Faith, the one movement securing the lads of the parish or diocese that the other movement fails to attract. Many think that the two movements are diametrically opposed to each other; but such is not the case, as the one is the complement of the other; and where the two movements are amalgamated into one general Catholic movement, then the Scouts do their work on field days and the Brigade does its work without in any way overlapping or interfering with the other.

The Scout movement is essentially an undenominational institution, whereas the C. B. B. is essentially a Catholic organization and takes its place in the parish as a boys' con-

fraternity. The Officers of the C. B. B. are appointed by the Chaplain of the parish who secures the Officers a Commission from the Cardinal. Throughout the whole movement the idea is unity with the priest of the parish in the first place and unity with the Catholic Hierarchy as a whole.

My suggestion for the formation of a Troop of Scouts where they are thought desirable is for the rector to affiliate the Troop of the Catholic Boys' Brigade and take out Commissions for the Scoutmaster and his assistants and arrange for the lads to wear the Papal Arms on their collars as well as in their caps, instead of the Fleur-de-lys of the Scouts. Also the Troop should be Catholic in its entirety, from Scoutmaster to the tenderfoot, as the undenominational idea is fatal to the Catholic interest. The Troop of course will be forbidden to take part in any Church Parade of the Scouts or Rallies at which anything of an undenominational nature is practised. If however they desire and are permitted to take part in any Scout games of a purely secular nature, they may do so with other Scout patrols belonging to the organization as formed by Major-General Baden Powell. This will entail of course that the Troop be a part of the general national Scout organization and consequently the Scoutmaster will hold the warrant of the Scout organization. I do not see any obstacle to this being done, so long as the Scoutmaster knows that his first duty is to the Commission he holds from the Church in the Brigade interest. This is the procedure obtaining in this country. A Scoutmaster holds the rank of Captain if he holds the warrant of Scoutmaster.

There are many who think that the Scout movement does work that the Brigade could not do; but as far as I see the Brigade boy in his uniform can achieve everything that the Scout does in his. Week-end camping, signaling, ambulance, life-saving, telegraphy, etc., are all useful and in fact necessary adjuncts of the Brigade and Scout movements. The only difference is these are pursued with more zeal in the Scouts than in the Brigade.

One word on the relative practicability of the two movements. In large towns I think that the Brigade is the organization to foster; but in small places where it is impossible to form a Company of the Brigade, a Troop of Scouts may

be organized to fill the want. In small villages it may be possible to form only a single patrol consisting of 6 lads and thus do better work with this patrol on Scout lines than it would be possible on the Brigade lines, as this body of lads would be unable to attempt much of the drill that forms one of the features of the Brigade.

The Scout uniform and methods, or the Brigade uniform and its methods, are, as far as Catholics are concerned, a question of local feeling so long as the atmosphere and control are in Catholic hands and the appointment of those who command the various units are in Catholic hands also. In other words, let a Company of the Brigade or a Troop of Scouts be formed in a parish according to the tastes of the lads in that parish, but let them be controlled by the same Catholic body and derive their powers and authority from the same source. In this way it will be possible to work the two organizations side by side and in perfect harmony.

Perhaps many of my remarks may find those who are not in accord with them, but they are the outcome of close and careful observation of the two movements.

Let the Catholics look at the matter from every standpoint and I am sure that they will admit that the only path to success is the path of unison in Scout and Brigade interests, and if the consensus of opinion of my readers is in favor of the Scout movement, let it be a Catholic Scout movement recognized by the Holy See and the Catholic Hierarchy with its own independent body for the granting of warrants, etc., and then success is certain. If it is desired to join with the recognized Scout organization, let this be done through this body, who will regulate how far the two rival Scout organizations can work in harmony. In conclusion let me hope that these few words of mine may help to stir up the desire to investigate the two movements by those in authority, to form one or other of these organizations.

Salford, England. J. S. GAUKROGER.

MITIGATION OF THE EUCHARISTIC FAST.

To the Editor, THE ECCLESIASTICAL REVIEW.

Would you kindly allow me a little space in the REVIEW to put down my emphatic endorsement of what the Rev. C.

Pernin, S.J., said about the Eucharistic fast in the May number? In my little country parish alone the number of Communions would be increased by thousands a year if the rigorous law about the fast were sufficiently mitigated. What an immense difference would it not make in the whole country or the whole world!

On Sundays I give Communion to some little groups, mostly of children or young people, who then take their breakfast in the school building and wait for the Mass. Many people, young or old, practically cannot reach the church till Mass time, at half past nine or ten o'clock. But how hard it is to fast till then after getting up early, taking the necessary care of a number of cows, and traveling a long distance in all kinds of weather and over all kinds of roads! How beautiful would it not be, if the fast did not stand in the way, to see every Sunday a large crowd of the parishioners receiving Holy Communion in a body at high Mass!

On week days, if the fast did not prevent, I would give Communion at 11.40 to the children who come to school, either regularly or for a time, to receive the necessary religious instructions. Then there would easily be, at this time of the year, a hundred Communions on schooldays, while now there is perhaps an average of half a dozen. At present some children come on foot, on every school day they are able, from a distance of five or six miles, and certainly they would deserve the benefit of Holy Communion. But as it is, they cannot go to Communion at all except at considerable intervals and under difficulties.

This question of the Eucharistic fast certainly deserves the earnest attention of all who are interested in the spread of frequent and daily Communion.

A. VAN SEVER.

Rudolph, Wisconsin.

ANENT A RECENT CONTROVERSY ABOUT "QUID MIHI ET TIBI?"

To the Editor, THE ECCLESIASTICAL REVIEW.

The last number of the *Theologisch-praktische Quartalschrift* (Linz) discusses the interpretation of the "Quid mihi et tibi est, mulier?" (John 2:4), recently advanced

by a Protestant divine who appears to take little or no cognizance of the principles of historical criticism. This reminds me that I failed to make reply to Father Reilly's answer (Vol. 41, p. 743) to my critique (ibid., p. 598) of Father Weigand's story (ibid., p. 483) à propos of the interpretation of "Quid mihi et tibi est, mulier?" (John 2:4). Illness occasioned the oversight. If not too far a cry from last June, I wish to submit the following.

1. Fr. Reilly makes it clear that the Dominicans are now in Kurdistan. But his summary of their residence therein since 1882, does not make clear a story which appeared in 1877, in the *Katholisches Kirchenblatt* (Freiburg), p. 386. Again, he says "the archbishop *of* the place need not have had a residence *in* Kurdistan". Quite so, in general; not at all so, in the story of Fr. Weigand, who writes that "two Dominican Fathers, while travelling *in Kurdistan*", heard the words *man bain anta un ana* together with the archbishop's interpretation thereof as the same idiom as "Quid mihi et tibi". Still, it is matter of little moment whether the incident took place in Kurdisan or Mesopotamia.

2. Fr. Reilly defends the expression *man bain anta un ana,* as a mixture of the modern Syriac *man,* "what"; the Aryan *un,* "and"; together with an Arabic remainder. He argues for the possibility, but gives no valid reason, for the fact of such a linguistic hodge-podge in the mouth of a Chaldaic archbishop either in Diarbekir or in Kerkuk,—the only archiepiscopal sees of any rite thereabout.

I may assume that the archbishop in question spoke to the two Dominicans in a language pretty much the same as that used in such intercourse by the clergy of Mesopotamia and Kurdistan of to-day. The far inland Orient changes little in thirty-five years. Now I have spoken with Chaldaic priests from Kurdistan and with the Syriac Patriarch of Antioch, the learned Monsignor Rahmani, who lives in Beirut but is of the patriarchal see of Mardin in the Wilayet of Diarbekir. Their language was Arabic and no jumble of Arabic with Syriac and Kurd. In fact, any one who speaks with people from Tunis, Egypt, Abyssinia, Syria, and Mesopotamia, will be astounded at the uniformity and purity of their vulgar Arabic.

Even admitting Fr. Reilly's defence of the use of *man bain anta un ana*, I fail to see that it is a "presumedly Kurd phrase" (p. 746). The "modern Syriac *man*" might just as well be the Arabic *man*, "who"; or *ma*, "what". And as for the slip of the "presumed Aryan" *un* into the place of an Arabic *we*, may we not blame the Freiburger printer's devil's inner consciousness of the Aryan *und*? At any rate, even though we admit that the archbishop used the Aryan *un*, is the tiny conjunction so mighty in the sentence as to overwhelm the Semitic remainder and to allow us to brand the whole as a "presumedly Kurd phrase"? As it stands, the sentence is presumedly Arabic, if presumedly anything, and means precisely the same as its Palestinian counterpart,—*ma bain enta we ana*,—"What is there between thee and me?",—"Are we not at one, thou and I?"

3. The most important part of my critique, Fr. Reilly has not touched upon. The chief reason why I consider Fr. Weigand's story to be scientifically inaccurate is not the geographical limits of Kurdistan nor the linguistic form of the idiom in question. These two reasons might be waived. The real reason why it seems to me certain that this more than twice-told tale is of no scientific worth in the interpretation of John 2 : 4, is that the archbishop in question was altogether wrong in telling the two Dominicans that, at the marriage of Cana, our Lord used precisely the same idiom as the one we are discussing. The two idioms are entirely at variance one with the other. Our Lord's words are τί ἐμοὶ καὶ σοί. This idiom has nothing in common with the Arabic or "presumedly Kurd" idiom, "What is there between thee and me?" Such an idiom might readily have been expressed by our Saviour in the form τί μεταξὺ ἐμοῦ καὶ σοῦ (cf. Lk. 16 : 26; Ac. 15 : 9).

To make good his own interpretation, Fr. Reilly cites (p. 196) the usual cases of Old Testament usage of the idiom "Quid mihi et tibi est". In every case save one—and this case is not pertinent—the Septuagint has the form τί ἐμοὶ καὶ σοί, and the original text has the form *mah-lli walak*. In not a single instance is there the idiom τί μεταξὺ ἐμοῦ καὶ σοῦ, or its Hebrew equivalent. The one case which I said above was not pertinent is Joel 3 : 4. Fr. Reilly seems to have been misled by the Vulgate "Quid mihi et vobis". The Septuagint

τί ὑμεῖς ἐμοί and Hebrew *mah attem li*, "What are ye to me?", are an idiom not at all the same as John's τί ἐμοὶ καὶ σοί.

It is interesting to note that this same discussion was carried on in 1888 between Fathers O'Brien and Kenny in the *Irish Ecclesiastical Record*. The latter gave, from his notes on Dr. Dixon's lectures, an interpretation of the "Quid mihi et tibi" passages which is not unlike to that which Fr. Reilly speaks of as his own "original solution" of the difficulty (p. 480). Fr. Reilly's "What is to me as distinct from what is to thee?" (p. 200) is not unlike to Dr. Dixon's and Fr. Kenny's "What is there between you and me?" "What cause of complaint is there on your part against me" (*Irish Eccl. Record*, 1888, p. 928).

In this same discussion, Fr. O'Brien had in mind the above Kurdistan story, when he rejected the interpretation "so silly as that Chaldaic one which crops up every now and then, an interpretation not of the text 'What to me and to thee' but of another phrase 'What with me and with thee' (sic), and giving as the meaning 'The same mind to you and to me', which makes absolute nonsense in every other passage" (ibid. p. 1033). In view of this clear difference between the idioms "Quid mihi et tibi est" and *ma bain ana we enta*, I cannot understand why Fr. Reilly groups this long ago worn out tale with the scientific work of Musil and Father Jaussen, O.P.; nor why he still looks upon the story as providing "a very desirable parallel of the idiom used by St. John".

WALTER DRUM, S.J.

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A CATHOLIC FATHER'S ATTITUDE TOWARD THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

The *Ave Maria* publishes an admirably clear and temperate statement of the attitude taken toward the Y. M. C. A. by a Catholic father whose son attends the professional law course at a non-Catholic University in which the Association is represented among professors and students. The statement is in the form of a reply to the Secretary of the Y. M. C. A. who had solicited a contribution to the support of the organization, in order "to bring the young men of the University to Christ."

The following extract indicates the motive and tenor of the argument contained in the letter:

DEAR SIR:—I returned the Y. M. C. A. subscription list to you a few days ago (as I did also last year) without comment and without my name upon it. I regret that I can neither contribute to the Y. M. C. A. nor coöperate with it. I write you this with real sorrow, since the end you propose—"To bring the young men of the University to Christ"—is at one with the broader aim—"To restore all things in Christ"—declared by Pope Pius X, whom I look up to as the Vicar of Christ on earth. I feel, therefore, under a moral compulsion to give a reason for adopting a policy of non-intercourse with an organization seeking an end identical with my own religious aspirations and the most sacred that can be proposed to a Christian. And yet I hesitate, because to give such reason will necessitate an Apostolic plainness of speech, and I have neither the call nor the grace of an Apostle; therefore my language may wound. Yet you ask for such expression of views, and reasons for either sympathy with or divergence from your aim or methods; and I can only hope that you will receive with the respect due to an honest purpose (and such charity as you can) what I believe you ask for with sincerity.

I lived for a time in a city where one of the active officers of the Y. M. C. A. was a Protestant minister, highly esteemed. In his congregation was a woman whose husband's business called him frequently and for long periods away from home. In course of time this woman was divorced, and quickly following her divorce she married her pastor, the minister to whom I refer. He suffered no ostracism on the part of general society or of his church; and he continued an active and prominent leader in Y. M. C. A. work, and frequently addressed the young men of that organization.

Now, I am a Catholic; I believe that Jesus Christ is God, the Second Person of the Blessed Trinity, coequal with the Father and the Holy Ghost. I believe, therefore, that the same Divine Law-giver who, on Sinai, wrote on tables of stone, "Thou shalt not commit adultery," reiterated the commandment, interpreting it for His Church and reëstablishing for all mankind the primal law (mitigated after the Fall on account of the hardness of men's hearts) when he said to the Jews, "Everyone that putteth away his wife and marrieth another, committeth adultery; and he that marrieth her that is put away from her husband, committeth adultery." The words could not be plainer or more apt if our Lord were giving a decision on the very case I have used as an instance from my own experience. *So believing, how could I permit my son to sit for*

moral guidance under a man who, I hold, was living in open and persistent adultery?

You may urge that this minister's case is but an instance of human infirmity such as the holiest body of men might show, and that the organization should not be held responsible for the personal sin of one of its members. I forgo the natural rejoinder, that the local organization tacitly approved his course by retaining him in office as a leader and exemplar. Even this, however, I would overlook as the too generous complacency of personal friends, were I not convinced that the attitude of the organization toward him was a logical development of principles inherent in the constitution of the Y. M. C. A.

The writer goes on to show that the Association not only permits its representatives to violate the fundamental law of Christian marriage, but connives at flagrant misrepresentations of and attacks upon Catholics and their teaching, by its members; and that this is sufficient ground to hold it responsible as a sectarian agency, whatever its casual profession may be.

A strong feature of the letter is, in our estimation, the spirit of discriminating justice and charity which allows that "the spirit of God is on many" of the members of the Y. M. C. A. and that Catholics might frequently bow in shame and confusion as they look upon the "manifold good deeds" and the sincerity of many men outside the Church who co-operate with the aims of the Association.

CORRECTION IN THE RUBRICS OF THE BREVIARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I take the liberty to call your attention to a little mistake that crept into an article on the new rubrics of the Breviary, March number, 1912, p. 350. The writer says that "on Thursday of Holy Week the Ant. 3, 'Tu autem Domine', etc. . . . " is to be used. He meant to say, "on Wednesday". The "Praescriptiones Temporariae" say "Feria IV". Many priests will transcribe these antiphons into their old Breviaries, I suppose, and hence will get this one in the wrong place. E. B.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I. History of Religion.

Though articles and monographs on questions of the History of Religion have been abundant, complete treatises on the subject have been rare. After the appearance of the manuals of Tiele (1876), of Chantepie de la Saussaye (1887-1889), and Conrad von Oreli (1899), ten years elapsed before Solomon Reinach published his *Orpheus* (1909). Among the various appreciations of the last-named work we may mention those of Mgr. Batiffol, Fr. Lagrange, and M. Loisy.[1] The first two writers confronted Reinach's statements with the texts and a catalogue of his inaccuracies and mistakes; the third discussed the fundamental question of method with more bitterness than tact. About this time too (1910) the Catholic Truth Society published four volumes entitled *Lectures on History of Religion* which had previously appeared in pamphlet form. But the most important contributions to the new science have been furnished by J. Bricout [2] and Joseph Huby.[3] Both works are free from controversy and polemics; both are, what they claim to be, manuals of the history of religion.

As to the question of method, Goblet d'Alviella proposed in the Oxford Congress held in 1908 [4] three names for the three different ways of viewing the history of religion; hierography, hierology, and hierosophy. H. Pinard explained the meaning of the three terms in a clearer way: the first describes the facts of each cult; the second defines the general laws of the religious phenomena; the third attempts metaphysical conclusions. The first catalogues, the second classifies, the third philosophises. Which of these three methods is best suited for a Manual of History of Religion?

Reinach believes that such a manual ought to be a general tableau of religions considered merely as natural phenomena,

[1] *A propos d'histoire des religions*, Paris, 1911.

[2] *Où en est l'histoire des religions?* Paris, 1911: Letouzey et Ané; 2 vols.

[3] *Christus*, Paris, 1912: Beauchesne; I Vol.

[4] *Transactions*, t. II, pp. 365-366.

but his work develops into a biased and aggressive hierology; it is simply anti-religious. Loisy believes that the typical manual ought to be strictly neutral, stating the truth alone, without any epithet, whether Catholic, Protestant, or of any other religious denomination; the strictly historical truth free from all metaphysics and religious creed. If Reinach's work is anti-religious, Loisy's ideal manual is non-religious. But such a work is impossible in the domain of the history of religion; and Loisy grants that it is neither practicable nor desirable in the domain of metaphysics. He himself points out the reason; the essential principle of Christian cults is a primitive revelation, its preservation among the ancestors of Israel, its constant life in the chosen people of God, until it found its definite fulfilment in Jesus Christ, the God-man; the Catholic Church adds to this its own institution by the Christ-God. As according to Loisy none of these items is a matter of history, the historian cannot positively adhere to any of them; at times, he must contradict them implicitly by the very fact that he cannot grant any absolute value to any of these religions, though all claim it for themselves. A claim of neutrality, therefore, implies a disagreement as to principle with all religious denominations. A manual of History of Religion which is not a mere hierography or a brutal collection of facts cannot be neutral. An excess of historicism in the study of the history of religion is like the dissection of a corpse, without any reference to the soul, in the study of man.

Returning to the manuals of Bricout and Huby, the reader will remember that a number of M. Bricout's articles appeared serially in the *Revue du clergé français*, and were referred to in a former number of the ECCLESIASTICAL REVIEW.[5] Unlike Bricout, Huby has not the advantage of being director of a theological review, but he is professor of this branch in the Scholasticate of Ore Place, Hastings, England. The names of the collaborators of M. Bricout have been enumerated in the January number of the REVIEW; the principal collaborators of M. Huby are such eminent writers as Le Roy, de Grandmaison, Wieger, Dahlmann, Carnoy, de la

[5] Jan., 1912, pp. 110 ff.

Vallée Poussin, Martindale, MacNeill, Böminghaus, Mallon, Condamin, E. Power, Nikel, Brou, and Rousselot. Hence in both manuals each of the different religions is treated by eminent specialists. Though both works are real manuals of History of Religion, their very titles clearly indicate their different scope: the question *Où en est l'histoire des religions* requires an answer attested by documents, a summary of facts as far as they are known at present, an indication of the incompleteness of our knowledge and of the provisional character of our conclusions; the title *Christus* implies a much more pronounced grouping of the various historical items furnished by the religion of the single races so as to bring out the conclusion that Christ is the true consummation of all religion. Both manuals are not mere hierographies, but also hierologies, and, as far as their scope demands it, hierosophies. The difference in the results of the religious investigations followed in the two manuals is perhaps briefly and clearly expressed in their respective definition of religion. According to M. Bricout, religion always and everywhere has been understood to be the summary of feelings, expressions, and voluntary acts elicited in the individual or in society by the consciousnes of personal relations to the higher and sovereign powers which are active in the universe wherein both the individual and society are found. In M. Huby's manual religion is defined by M. de Grandmaison as comprising a body of doctrine, at least in outline, claiming to be obligatory; a summary of rules of conduct, conceived as emanating from a superhuman power; a system of rites and practices intended to bring man into relation with the transcendent powers. This triple element is not added to the soul as something extrinsic, but is a truly higher life by means of which the soul tends to pass out of herself in order to enter into relations with a power conceived as supreme. Briefly, religion is the converse of the individual and social man with his God.

As to the contents of the single chapters, we must refer the reader to the manuals themselves; a detailed review would exceed the limits of this paper. But we must direct attention to the relation of History of Religion to Catholicism as portrayed in the two works. M. Bricout contents himself with the proof that the two are not incompatible; it would have

been better if the editor had more effectively fortified his readers against the danger of a universal relativism and fundamental scepticism, to which this kind of study is apt to lead. In M. Huby's manual, M. de Grandmaison accurately defines the value of a comparative study, and he determines the limits within which its legitimate exercise must be confined. No need to state that such a warning is not only desirable, but even necessary for the readers of such a manual. The student of the History of Religion will return to mother Church after his long and perilous journey through the foreign cults, repeating with a new faith and a new love the words once addressed to the Master by St. Peter: "Verba vitæ æternæ habes." [6]

II. Texts and Versions.

The Clarendon Press has issued a new edition of the Greek text of the New Testament.[7] The typographical work leaves nothing to desire; the price renders the edition accessible to a great number of readers. The abbreviations follow the notation of both Gregory and von Soden, and they are duly explained in the Preface. Though the little volume cannot compare with the large critical editions, its choice of variant readings is most commendable, and it offers an enormous amount of valuable critical information. No doubt, some scholars will find it too conservative, while the Catholic reader will not be able to accept all its critical positions. The ending of St. Mark has been kept in the text (Mark 16: 9-20), while the story of the adulterous woman (John 7: 53; 8: 11) has been placed in brackets, and the verses Matt. 17: 21; 18: 11; 23: 14; Mark 11: 26; 15: 28; Luke 17: 36; John 5: 3*b*-4; Acts 8: 37; 24: 7-8*a*, etc., are relegated into foot notes. The reader will miss the indication of parallel passages, which is so convenient in Nestle's Greek text.

The Clarendon Press has issued also a critical edition of the New Testament according to the Vulgate.[8] Up to the end of the Epistle to the Romans, Mr. White follows the text

[6] Cf. Christian Burdo, *Études*, 20 March, 1912, pp. 799-820.

[7] Alexander Souter, *Novum Testamentum Græce*, Oxford.

[8] White, *Novum Testamentum Latine secundum editionem sancti Hieronymi*, Oxford, 1911.

adopted by Wordsworth and White.[9] As Mr. White has been left alone after the death of Mr. Wordsworth, he provisionally adopts in the other books a text based on the seven principal manuscripts of the Vulgate. Though the importance of the Vulgate text and its number of variations are less than those of the Greek text, their study is most useful and interesting. For instance, the defenders of the genuineness of the text of the three heavenly witnesses were wont to appeal to the testimony of the Vulgate. The study of the manuscripts now shows that St. Jerome did not translate the controverted verse. The best manuscripts read in I John 5 : 7-8: "Quia tres sunt qui testimonium dant, Spiritus et aqua et sanguis; et tres unum sunt"; there is no mention of the Father, the Word, and the Holy Ghost, and no antithesis between heaven and earth. Again, the reader will find that in the Epistle to the Romans, e. g., the readings adopted by Wordsworth and White are often more satisfactory as to sense, and more in conformity with the Greek critical text, than the readings found in the Sixtine or Clementine edition of the Vulgate. As it was not the intention of Wordsworth and White to correct the Vulgate, but only to follow the testimony of the best and most ancient manuscripts, their readings are here and there less satisfactory and need caution.

We may add here a notice of two cheap and popular publications of the text in French: one is a new translation of the Gospels and of the Book of Acts, issued by the Society of St. Jerome, at the price of 30 centimes;[10] the other is an abridgement of the Abbé Crampon's translation, intended for the use of laymen and of secondary schools.[11] Naturally, the readers will be divided in their opinion on this work: some will find a work of a thousand pages rather lengthy, others will regret that so much even of the New Testament has been omitted. But it is practically impossible to present an abridgement of the Bible that will meet with the approval of everybody.

[9] *Novum Testamentum D. N. J. C. secundum editionem sancti Hieronymi*, Oxford, 1889 ff.

[10] Lyons and Paris, 1910.

[11] *Bible abrégée à l'usage des gens du monde et des maisons d'éducation secondaire;* 1910, Desclée.

III. Grammar and Dictionary.

Catholic Scripture Professors have long felt the need of a Greek Dictionary of the New Testament which can be safely put in the hands of young ecclesiastical students, and which will favorably compare with similar works of non-Catholics. However excellent these latter may be, their authors introduce, without wishing and knowing it, a considerable number of theological prejudices. Fr. Zorell has now given us a Dictionary which surpasses in many respects the works of Grimm,[12] of Thayer[13] and of Preuschen.[14] The reader will learn how to appreciate the new Dictionary by studying its articles on such words as ἐπιούσιος, ὄνομα, πίστις, κόσμος, νόμος, υἱός, χάρις, and on the particles ἵνα, ἐν (seven columns), ὡς (nearly nine columns). The author's views on μυστήριον and Corban may be questioned, but there can be no doubt as to their correct theology.

M. E. Montet has published a French translation of A. T. Robertson's Grammar of the New Testament.[15] The fact that the Grammar has passed through three American and an English edition, and has been translated into German, Italian, Dutch, Spanish, with a Swedish and Japanese translation under way, guarantees the value of the work. Its author has been long engaged in the study of this subject, and works at present at a complete Greek Grammar of the New Testament, which he hopes to have ready for the press in about two years. The size of the little work already published is apt to deceive the purchaser. It gives too much and too little; too much for the beginner; too little for the advanced student. It supposes a knowledge of the classical Greek and the general principles of Comparative Philology. The questions of Comparative and General Grammar, such as the history of the declensions, the origin of the adjectives, the relation of the verbal and nominal forms, the origin of the definite article, the nature of the pronoun, the origin of the infinitive, etc., should either be omitted or treated more fully. When we are told that in the New Testament the dative is

[12] *Lexicon Græco-Latinum in libros Novi Testamenti*, 1903.

[13] *Greek-English Lexicon of the New Testament*, 4th ed., Edinburg, 1901.

[14] *Handwörterbuch zum griechischen Neuen Testament*, Giessen 1910.

[15] *Grammaire du grec du Nouveau Testament*, traduite sur la seconde édition, Paris 1911, Geuthner.

not used with prepositions except with ἐγγύς, and that the only cases used with Greek prepositions are the accusative, the locative, the instrumental, the ablative, and the genitive, we may feel bewildered; but then we must bear in mind what has been told us in a previous chapter, that the original eight cases appear under the form of five; the genitive and ablative have the same endings; the locative and the instrumental have the terminations of the dative. Though the author's brevity and concision render his grammar, at times, obscure and, therefore, less practical than the grammars of Winer and Moulton, still it ought to be in the hands of all professors and all priests who endeavor to make a serious study of the New Testament.

In 1906 Thieme utilised the finds of Magnesia for the purposes of a linguistic study;[16] M. Jean Rouffiac has made a similar use of the recent excavations of Priene.[17] Not that Priene can claim the importance of Magnesia, but its ruins are better preserved, and they have been explored most methodically and intelligently by delegates of the Berlin Royal Museum. Th. Wiegand and H. Schrader wrote about the general results of the excavations (1895-98), and Hiller von Gärtringen published the Inscriptions of Priene in Berlin, 1906; but M. Rouffiac is the first to utilize these great works in order to shed new light on the New Testament. Not to mention other items of interest, the language of the imperial worship often closely resembles the Christian language, so that several words hitherto regarded as exclusively Biblical have been found in the Priene inscriptions; e. g., κατέναντι, ὁροθεσία, etc.

IV. Canon of the New Testament.

The Abbé E. Jacquier has published a work entitled *Le Nouveau Testament dans l'Eglise chrétienne*[18] which forms, as it were, the crown of his large work called *l'Histoire des livres du Nouveau Testament.* The author here passes in review the preparation, the formation, and the definition of the New Testament Canon. The era of preparation comprises the Apostolic, the sub-Apostolic, and the Apologetic

[16] *Die Inschriften von Magnesia am Mäander*, eine sprachgeschichtliche Studie, Göttingen, 1906.

[17] *Recherches sur les charactères du grec dans le Nouveau Testament d'après les inscriptions de Priène*, Paris, 1911, Leroux.

[18] Paris, 1911, Gabalda.

period, down to 170 A. D. It closes with St. Justin, because in the writings of St. Irenæus the fourfold gospel with nearly all the New Testament writings is received as a matter of course. The era of formation extends to 350 A. D., though after 220 A. D. all the New Testament books were more or less known, and even some non-canonical writings were received by some churches. Still, there was not as yet any official declaration concerning the extent of the Canon; it had developed by a kind of mutual understanding. The third period is called the time of definition of the Canon; it may be said to extend through the century beginning with 350 A. D. Pontifical letters, decrees of the Sovereign Pontiffs and of Councils, together with a consensus of all the Latin writers decide the question of the New Testament Canon. In the East, there still remained some disagreement between Alexandria, Antioch, and Constantinople. M. Jacquier adds a study of the Canon down to the Council of Trent which repeats the canon adopted by the Council of Florence, and also a brief outline of the history of the Canon in the separated churches from the Council of Trent down to our own times.

After his historical survey of the Canon, M. Jacquier endeavors to establish the criterium by means of which the inspiration of a book was decided in the Church. He arrives at the triple test of Apostolic origin of conformity with the traditional teaching, and of reception in the whole Church. Father Prat[19] takes exception to the first element of this criterium. Apostolic origin might be the reason why a book was received as inspired, but lack of Apostolic origin did not exclude a writing from the Canon. If St. Justin and Tertullian insist on Apostolic origin, they view the New Testament writings as historical documents, so that the question of their origin becomes paramount. The early Fathers did not exclude the Epistle of Barnabas, the Letter of St. Clement, and the Pastor of Hermas on account of their lack of Apostolic authorship. No objection was raised against the Book of Acts, though it was not claimed that St. Luke had been inspired by St. Paul in its composition. Origen does not hesitate to regard the Epistle to the Hebrews as canonical, though he says that God alone knows its author. The same is true of St. Jerome and St. Augustine; the former declares expressly: "nihil interesse cujus sit, cum ecclesiastici viri sit

[19] *Études*, 20 March, 1912, p. 840.

et quotidie ecclesiarum lectione celebretur". The true test of inspiration seems to have been the question whether or not a book was received as inspired by the Catholic Church. It is another question why such or such a book was first received by one church, and then by all the others. In order that a writing might be received as inspired by a church, it had to be certain that it was the work of an apostle or was published with the approbation and in some sort with the sanction of an apostle. This explains the language of the Muratorian Fragment concerning the Pastor of Hermas. Hence, after the death of the last apostle the Canon could not receive any increase.

V. New Edition of Cornely's Compendium.

Father Cornely's Compendium has now reached the 31,000 mark. The sixth edition which appeared last summer has been followed by a seventh, edited by Fr. Hagen.[20] The opinions of the author have been religiously respected, though a few modifications have been deemed advisable. The reader will find notable additions to I Sam. VIII-XV and to the Book of Psalms; in the question of the Synoptic problem, the literary dependence of the evangelists is no longer denied, though it is subordinated to a dependence on oral tradition; the North-Galatian theory is explained alongside its rival theory, and the editor expresses no preference for either one. These are only examples of modifications adopted in the new edition; it contains twenty-three pages more than its predecessors. All the reviewers of the new edition seem to agree that other changes and modifications are needed in future editions, though they do not agree as to their precise nature. Some suggest an examination and refutation of the latest theories concerning the Canticle of Canticles; others wish for a restatement of the way in which the Council of Trent may be said to have declared the canonicity of Luke 22:43, 44; John 7:53; 8:12; Mark 16:9-20; others, again, believe that a number of antiquated opinions and of cumbersome details might be omitted so as to give more room for the development of more important questions. But remembering that a a human production cannot be above criticism, we do not hesitate to wish the present edition a well-deserved success.

Woodstock College, Maryland. A. J. Maas, S.J.

[20] Paris, 1911. Lethielleux.

Criticisms and Notes.

THEOLOGIA MORALIS Sancti Alphonsi Mariae de Liguorio Doctoris Ecclesiae. Editio nova cum antiquis editionibus diligenter collata, in singulis auctorum allegationibus recognita notisque criticis et commentariis illustrata, cura et studio P. Leonardi Gaudé, e Congr. SS. Redemptoris. Tomus IV complectens Tract. de Matrimonio, de Censuris, Praxim Confessarii, Examen Ordinandorum ac Indices Generales. Romae: Typis polyglottis Vaticanis. MDCCCCXII. Pp. 818.

Among the critical revisions of the monumental works of practical science called forth by the revival of scholastic studies under Leo XIII, the "editio nova" of the "Opera Moralia S. Alphonsi" is one of the most important for the student of moral theology. St. Alphonsus, the last of the great masters in the art of directing souls, had summed up the erudition of the older theologians, and given definite shape to a moral code based on divine authority and embodying the experience of ages. Hence, when in 1871 he was declared *Doctor Ecclesiae*, it was understood that his judgment in questions of moral guidance might be implicitly accepted as that of an authorized spokesman of the Church.

Under these circumstances it became quite necessary that there should be accessible to scholars generally an edition of his works that was free from important textual flaws or misleading references. For, even though disputes about the interpretation of the saintly teacher's mind on particular phases of theological opinion, and based upon variant readings in his authentic works, might never be wholly eliminated, it was yet desirable to know that seeming discrepancies in succeeding editions were not the result of editorial caprice or printer's neglect, but due to the fact that the author changed from a less clear to a more definite view, as his lights and experience taught him to modify former opinions. An even cursory examination of the most approved editions of the "Opera Moralia" showed that there were numerous misquotations and many doubtful references in the work. Moreover, if, as a permanent source of information, the volumes were to be practically useful, they needed to be supplemented by references to decisions, laws, interpretations, and corresponding texts issued as authoritative during the past century, and corroborating or amending the holy Doctor's conclusions.

The work of correction was committed to P. Leonard Gaudé in 1887. The task, important as it was, required not only extraordin-

ary acumen and application but a great deal of research, as many of the sources to which St. Alphonsus had referred could not be easily found in any one of the great libraries on the Continent. What this search of verification implied may be gleaned from the fact, as is stated, that more than eight thousand references had to be written out for the purpose of correction.

In 1905 appeared the first volume of the new edition, simultaneously with the accession to the Papacy of Pius X, who heartily endorsed the new work. Father Gaudé had in the meantime published a dissertation *De Morali Systemate S. Alphonsi*, and he had likewise undertaken a new edition of P. Marc's moral theology, thus keeping himself in touch with the current requirements by which the great *Opus Morale* of the saintly Founder of his Congregation might be brought up to date.

The second and third volumes appeared between the years 1907 and 1909. P. Gaudé was not permitted to see his work completed. He was called to heaven in the summer of 1910, shortly after he had been appointed Consultor of the S. Congregation of the Council. He left the manuscript of the greater part of the fourth volume, a portion of which had in fact been already printed. Some of the Notes, however, of the tracts "De Matrimonio" and "De Censuris" were supplied by the editors who succeeded him. Likewise the two opuscules here added, namely "Praxis Confessarii" and "Examen Ordinandorum."

Of the critical value of this edition it is needless to speak. None of the older editions of the *Opera Moralia S. Alphonsi* can in any sense supply what this present work, with its fine typography, its many minute corrections and additional references to recent decrees, its copious indexes, does for the theologian and the confessor as a practical reference book in moral theology. It is the sole classical edition of the leading classical authority on moral theology.

THE PRICE OF UNITY. By B. W. Maturin. New York: Longmans, Geeen, & Co. 1912. Pp. 314.

There is a little poem by one of our recent humorists on not "making connexions", in which the writer tells of how when he "was a little kid,

> "Not more than three feet high,
> He used to try to find the place
> The earth hitched to the sky."

And though he kept "a prancin' roun' to find" it and "waltzed aroun' like sin,

An' searched in all directions
He allus foun' the earth and sky
Didn't seem to make connexions."

And so on through sundry other experiences of life, he notices this failure to make connexions. The story finds a like verification in the domain of religious controversy. The controversial arguent too often dwells in the sky, whilst his correlate walks the earth, and the two don't seem to make connexions. Or, as Father Maturin puts it, "Theories of how things ought to work, when applied to people, seldom succeed in the way in which they are expected. Arguments that appear to one mind convincing have no effect whatever upon other minds. A man who approaches the difficulties and paradoxes which beset the religious convictions, or lack of convictions, of human beings, with cut-and-dried methods, will find himself baffled by subtle difficulties which do not come within the limits of his methods. A sledge-hammer argument that has been forged for smashing to pieces all that is unreasonable in the belief of man, is found to be surprisingly inadequate for dealing with impalpable spiritual forces, that elude and escape its blows. We must deal with people as we find them. We must meet with all seriousness their difficulties, even though they seem fantastic, and deal with *their* arguments though they appear to have little that is reasonable about them" (p. 34). One perhaps might select from the volume at hand many a passage more eloquent and more penetrating than the foregoing, but none that more signally conveys the author's attitude toward the phenomena of religious experience, especially those involved in "conversion". He realizes personally and therefore profoundly, the hidden and subtle elements that enter into the soul's passage from a religious system which it may have cherished as true, onward through the discovery of its mistake into another system which it has come to realize as alone possessing the fullness of truth and life.

The past sixteen years Father Maturin has spent within the bosom of the Mother Church. The preceding years were passed in the Anglican communion. He has therefore had long and intimate knowledge of the inner, the inmost, life of his former co-religionists, whilst his varied experience as a Catholic and a priest has enabled him to appreciate, as few others can, all that the transition *e tenebris in admirabile lumen* involves. Some account of all this is given in *The Price of Unity*. Not that the book is the story of a conversion, a record of the author's religious experience. Although the personal element indeed illumines and vivifies the style, the work may be called essentially a psychological and spiritual

study of what must be the experience of the average soul that passes from the Anglican communion into the Church Catholic. It is not therefore argumentative, but persuasive. Its appeal is not primarily, much less exclusively, to the head, nor yet solely to the heart, but to the whole man—the thoughts, willings, desires, feelings, the person. It is a beautiful book, full of sympathy, yet robust, virile—the work of a mind of sound judgment, discernment, refinement, knowledge, culture; a book that will profit those who are still without the fold, to show them where alone there are safety and plenty; a book for those who are within, to help them to realize their blessedness, the unspeakable mercy that is theirs, and enable them to understand and to sympathize with the inner life, the doubts, gropings, troubles, hopes, sorrows of those to whom the Truth was not part and portion of their inheritance.

DE PASTORE ANIMARUM. Enchiridion asceticum, canonicum, ac regiminis, juxta recent. SS. Pontificum Encyclicas ac SS.RR. Congr. novissimas leges digestum. Cum approbatione S.P.A. Magistri. A Pr. A. M. Micheletti. Prostat: Friburgi et S. Ludovici: B. Herder; Romae, Ratisbonae, Neo Eboraci et Cincinnati: Fr. Pustet & Soc. Pp. xxxi—708.

"Parishes, for the most part, are," says Pope Pius X in a letter *Gratiam* of 8 December, 1904, "what their pastors make them." That truth might suffice to silence a pastor who complains of his parochial charge. Our author makes it his text for argument and instruction on the excellence and obligations of the pastoral office. Those who want material on this subject will not, we venture to say, find anywhere else such a storehouse of erudition as this, old and new, to point out the duties of a pastor. The first part, "De Boni Pastoris Persona ejusque generalibus obligationibus," deals with the virtues that characterize the true pastor, his humility, regularity, patience, charity, courage, his piety, and habit of prayer. Distinct from this the author treats the virtue of pastoral prudence, its hindrances and its helps; the study and knowledge of men, and those of his flock in particular, as a means to the prudent exercise of the pastoral functions; the art of taking counsel from experience, business talent and tact, discretion, avoiding the extremes of needless or habitual severity and of indifference and the weakness that overlooks wrong. A third chapter is devoted to the virtue of pastoral justice: the duty of correcting, its difficulty, conditions, discretion, and mildness in manner.

The article on "De Boni Pastoris Scientia" is terse and to the point in convincing the earnest reader that a pastoral life without

study is like a lamp to which air is denied; it cannot enlighten and is a failure, even in purely practical matters.

The second and larger part of the work is devoted to an exposition of pastoral work and efficiency in the administration of the Sacraments and the general care of souls. An important feature is the introductory article on the appointment of parish priests, in which the canonical rules and such modifications of the old law as have been introduced by the decree *Maxima cura*, are duly considered as a preliminary to the proper administration of a parish. The relations of a pastor to his superiors, the Ordinary and his representatives, the civil authorities, his brother priests in pastoral office, his assistants, the minor church officials, domestics and others, are discussed from the ecclesiastical and social viewpoints with which we are all familiar. "De Administratione Spirituali" takes in all the functions of divine worship, the administration of each sacrament in detail, the Ten Commandments and the precepts of the Church, spiritual aspects of pastoral administration, preaching, care of the young, control of education and reading, management of confraternities, and the promotion of proper social and popular action.

An important chapter is that which deals with the temporal administration of the parish. It lays down principles valuable for the guidance of pastors, although many of the phases discussed in connexion with the *fabrica ecclesiae* have no application for priests in missionary countries. However, our author is not wholly unmindful of these conditions, as his references to works like Bishop Stang's *Pastoral Theology* would suggest.

The final portion of the volume is devoted to *Tabularia* and *Formulae* which will serve as models for perfect management of pastoral affairs. The work is, from its very nature, one that commends itself to students of pastoral theology who look for solid foundations in knowledge of their special branch.

DEMOCRATIC ENGLAND. By Percy Alden, M. P. New York: Macmillan Co. 1912. Pp. 283.

FROM FREEDOM TO DESPOTISM. A Rational Prediction and Forewarning. By Charles M. Hollingsworth. Washington, D. C.: The Author. 1910. Pp. 245.

The latter of these two books, which was published by its author some two years ago, has but recently been sent to the REVIEW. Its inherent merits justify the consideration here given to it at this late date, the more so that its controlling thought serves to introduce its companion book now under notice.

The controlling thought just alluded to is that the economic conditions and tendencies at present prevailing in this country must inevitably entail the oncoming of a despotic form of government.

There have not been wanting prophets who have foretold the collapse of the American Republic. Professor William Summer, of Yale, is cited by the present author as believing that the Republic will not "last longer than 1950". These prophecies are, however, usually based on moral conditions—the growing luxury and moral indifference and corruption spreading throughout present-day society. Mr. Hollingsworth thinks these moral conditions inadequate to bring about this collapse, since they may equally prevail under a despotic form of government. The reasons which he sees for inferring a not far distant transition from democracy through plutocracy to despotism lie altogether within the economic order. His reading of history has laid for him the broad induction that "eras that have been famed for political freedom were equally marked as eras of economic development, growth, and expansion". Moreover, he finds "it to be a general and unvarying law of political history that free or constitutional systems of government have always had as their basis of origin and maintenance a state of active economic development, and have only endured so long as such development continued; and that under economic fixity, following completion of development, government has always assumed an autocratic or despotic form". Let it be noted here that the term despotism is used by the author, not in an opprobrious sense but as a general term to denote any form of accepted and necessary absolutism or autocracy with little or no constitutional limitations to the arbitrary powers of the individual ruler (p. iv).

The above passage may be said to constitute the major proposition of the author's central argument. The minor proposition runs equivalently thus: The forms, organizations, processes of economic activities in this country are steadily passing from the stage of development to that of fixity. Moreover, just as the developmental stage necessarily produces a democratic type of character, so does the stage of fixity engender a despotic, with a corresponding subservient, type. Therefore it logically follows that the present economic organization, which is becoming more and more settled, must in the not far distant future entail a fixed, despotic political system.

Such in brief is the author's main argument. Each of its several propositions he develops, explains, fortifies, illustrates at length and with considerable ability and plausibleness. It may well be that he attributes too much to the force of economic factors in the shaping both of governmental forms and of national or racial character. Not that he asserts, at least explicitly, the economic in-

terpretation of history in the materialistic sense assigned to it by Socialists. Nevertheless he seems to overestimate economic activity as the principal determinative. It may be questioned whether the traditional democratic spirit inbred in the American people, and asserting itself in public opinion and voicing itself through the press, will not be a more powerful agency against an unconstitutional assumption of arbitrary powers on the part of the executive organ of government, more powerful, that is, than the pressure even of plutocracy, with its correlative subservient class, in the opposite direction. Whatever may be said on this side of the case, it must be confessed that Mr. Hollingsworth has presented a strong plea for his position. His book is one that every thoughtful observer of the drift of affairs political as well as economic should carefully study. Whether one agree with or differ from the author's theories, the views he presents are suggestive: they open out wide horizons and far-reaching vistas. They compel to serious thinking.

If the theory defended in the foregoing work be true, it affords a criterion for estimating the ultimate value of the reformatory measures at present operating in England and described by Mr. Percy Alden in the above volume, *Democratic England.*

The book embodies a clear and succinct account of the social economic conditions actually prevailing in England and the efforts made, being made, and in prospective making by the various governmental bodies to solve the problems thence resulting. Nothing is easier for the outside observer than to decry the iniquitous system in which the direst and most frightfully extensive poverty is suffered to exist in the midst of the most luxurious opulence. London has been for a century the richest city and virtually the financial capital of the world, and yet thirty per cent of her population lives constantly in a state of poverty that verges on want and on an income that will not provide food sufficient to maintain their strength as workers (Hollingsworth, p. 115). The blame for this awful state of things is in large measure justly attributed by Socialists to the present unrestrained competitive system. The real causes, however, are extremely complex—physical and social as well as moral and religious. But whilst it is highly important to know the causes, for without such knowledge little can be done to right the wrongs, the chief thing is the application of the remedies. Much can be and is effected of course by individuals and associations; but the evils are too colossal to be dealt with save by governmental enactments. What has been done and is being done and with what results is systematically and graphically indicated by Mr. Alden in the book at hand.

"The child problem", the problem of "sweating", the problem of the unemployed, state insurance against sickness, the problem of old age, the problem of housing the poor, municipal ownership, the labor movement, the land and the landless—under these topics he has summed up, in a style that relieves the reading of all tediousness, a very large amount of information. This information is most important for those especially who are engaged or are interested in—and who nowadays is not?—the means and methods of social reform. The author is well equipped by long experience in settlement work, as well as by study of social problems in many lands. Moreover, his six years in the House of Commons as Member for a large East End industrial constituency have afforded him actual experience both of the problems and of the attempted solutions, a personal note which lends additional authority to his statements. While the book deals exclusively with conditions and methods existing in England, the solution of the perplexing problem applies equally to our hardly less congested cities in America.

When one surveys the vast spread of governmental paternalism recently effected in England and described by Mr. Alden, one cannot but admire the large philanthropy it implies and wonder at the existing prevalence of such dire pauperism. But setting aside this subjective attitude in face of the problem, one may ask what is to be the outcome of these democratic movements when estimated by the criterion put forward by Mr. Hollingsworth? Or rather, the question might be turned round about—What becomes of the criterion itself in face of these democratic tendencies? Is not "fixity" and consequently plutocracy, with inbred dependency, the present *social economic status* prevailing in England? And yet what do we find to be the *political status*? Despotic and arbitrary administration? Quite the contrary. Never probably before has there been such constitutional flexibility; such manifold and such multiplied legislation looking to the well-being of the masses, and directing the executive organs toward social and industrial reform and relief. Is the democratic current moving on toward Socialism or is it but a sudden gush of emotionalism that will gradually or perhaps quickly disappear to be succeeded by a dictatorship—individual or collective? Who can say?

FRANCISCAN ESSAYS. By Paul Sabatier and Others. Aberdeen: The University Press. (British Society of Franciscan Studies. Extra Series. Vol. I.) 1912. Pp. 122.

Among the noteworthy Franciscana published recently is the above volume. Hitherto the Society appears to have confined itself

to the publication of original codices, such as the treatise *De Paupertate* by Friar John Pecham, Archbishop of Canterbury, or Roger Bacon's *Compendium Studii Theologiae*, in their Latin originals, with erudite notes by the English editors. In the present volume the Society records a departure in favor of a more popular form of publication touching Franciscan affairs, in English.

Seven representative writers contribute to this first volume. Paul Sabatier, in a paper entitled *L'Originalité de Saint-François d'Assise*, interprets the seeming anomaly of the union of absolute submission with perfect liberty of spirit, in the character of St. Francis. The article indicates singular power of realization on the part of a non-Catholic of the principle of dependence in Catholics and especially in the religious life, which is so universally misunderstood outside the Church. Yet the author does not seem to recognize the continuance and universality of that spirit in the discipline of the Church of to-day.

Professor Edmund Garratt Gardner, lecturer on Dante and Franciscan Literature at University College, London, shows remarkably discriminating scholarship in his treatment of "Joachim of Flora." The abbot Joachim was in truth the forerunner of the religious revival wrought by St. Francis. If his strange mysticism caused an almost fatal rupture in the disciplinary unity of the mendicant organization of his time, and brought upon him and his followers the censure of the Church, it is nevertheless true also that he directed the religious activity of his day into spiritual channels which the claims of temporal power and prestige among churchmen had blocked, to the utter loss of the higher aims of ascetical culture. The *Evangelium aeternum* of Joachim de Floris was but an expression, no doubt extravagant and over-severe, of that discontent with worldliness which the sweetness of temper in St. Francis overcome by diviner means, but to which the Cistercian of Flora had directed the minds of reformers.

Father Paschal Robinson, O.F.M., writes, with his usual matchless grace and critical carefulness, on St. Clare, the "little flower of St. Francis" whose life teaches perfection without sacrificing poetry. It is a testimony to the breadth of view and feeling which characterizes the study of Franciscan topics, that, side by side with non-Catholic admirers of the Saint, there should labor Fathers Robinson and Cuthbert, two Franciscan savants, without sacrifice of—we will not say indeed orthodoxy—but of that truly Catholic sentiment demanded by the *pietas fidei*, in connexion with such themes as these in Catholic theology. Father Cuthbert writes on "St. Francis and Poverty." Other papers are "Franciscans at Oxford," by A. G. Little, editor of the present series; "Blessed Angela of Foligno,"

mystic of the thirteenth century, by Evelyn Underhill, and a paper on Ubertino da Casale, a contemporary of Dante, who does not seem to have thought well of this mystic, if we may take the reference to him of the poet in his *Paradiso* as an indication of his true opinion. Recent investigations have shown, however, as Miss Gurney Salter points out, that he was one of the ablest champions of the "spiritual" Franciscans in his day.

IN EXCELSIS. Von Johannes Jörgensen. Autorisirte Uebersetzung von Johannes Mayrhofer. Kempten und München: Jos. Kösel. Pp. 311.

The Danish poet Jörgensen owes his conversion to the Catholic faith mainly, under God's grace, to his appreciation of the love of nature and the refined asceticism which he discovered in the Italian Franciscans, and which are, of course, simply a result of the spirit that the saintly Founders of the Umbrian and the Tuscan region had created by their way of life. He found of course the same spirit in varying forms among the Benedictines and the other Orders; but he had to confess to a certain fascination for the *Poverello*. The Dane's later works, beginning with his translation of the *Fioretti*, to which Björnson wrote the preface, are redolent with the aroma of Assisi.

The present volume is, so to speak, a continuation of his *Life of St. Francis of Assisi*, recently translated into English by O'Connor Sloane (Longmans, Green, & Co.), and gives the biography of three saints, Angela of Foligno, Margaret of Cortona, and Camilla Battista Varani, who were drawn toward the higher life—whence the name of the book, *In Excelsis*—through the example of the Seraphic Master, St. Francis.

In sketching these "Lives" our Danish author has had in mind not so much the painting of three beautiful and heroic portraits of self-sacrifice and service as they should be found in literature: his purpose is rather to open to the view of his countrymen of the North the wondrously enchanting spiritual regions of mystic theology. He wishes to interpret to them the meaning and luminous beauty of those heavenly bodies which ordinarily can be seen at their best only in the limpid atmosphere of southern climes, and which has made the poetry and art of the East and South a world possession to be admired in all ages and countries. His object is to continue this interpretation by the further biographies of a Bonaventure, a Jacopone da Todi, a Catherine of Siena, *vergine serafica*, and the Colombini, Tolomei, Bernardini; next the saintly women of Genoa, Pazzi, Rome, Ricci, Bologna; the Florentines Filippo Benizi, Guiliana Falconieri, Simon da Cascia and their saintly followers.

His plan includes the wide range of the artists of mysticism, painters like Fra Angelico, political reformers like Savonarola, down to the cultured refinement of the mystic lover of youth and innocence San Filippo Neri.

Of the three saints here depicted as examples of the charity that makes life not only precious but beautiful, the holy matrons Angela and Margarita are well known. Both of them had tasted the pleasures of the world and become conscious of the bitterness of the dregs that mingled with the sparkling liquid.

The name of the Venerable Camilla Battista Varani is less familiar to ordinary readers of hagiography. She too seems to have been for a time captivated by the glitter of worldliness, when suddenly the words of a Franciscan preacher caught her heart and left upon it the impress of eternal truth with a consuming desire for the love that it portrays. Saint Philip Neri and Saint Alphonsus have both recorded their admiration of this gifted virgin. Jörgensen in picturing the charming grace that characterized her activity gives us a glimpse of her poetic talent and therein is led to exercise his own gift by what would seem to be an exquisite translation.

We trust this series will soon be rendered into English, for Jörgensen, as he has shown here and in his *Life of St. Francis*, has given a fresh glow of beauty, as though it were the breath of healthy northwind, to these concrete forms of southern spiritual life.

LORETTO. ANNALS OF THE CENTURY. By Anna C. Minogue, author of "Cardome," a Romance of Kentucky, etc. With an Introduction by the Most Rev. John J. Glennon, D.D., Archbishop of St. Louis. New York: The America Press. 1912. Pp. 252.

In following up the three volumes of admirably presented sketches of *Pioneer Priests of North America* by Father T. J. Campbell, S.J., with such publications as the above, the America Press renders a distinctly meritorious service to the Catholic Church in America. To say that the Annals of the Society of Loretto are largely the annals of religious origins in Kentucky, may seem an exaggeration in view of the fact that we have a considerable literature of sources dealing with Catholicity from its beginnings in that State. But if Archbishop Martin John Spalding's sketches of *Early Catholic Missions in Kentucky;* Bishop Maes's edifying biography of *Charles Nerinckx*, and other narratives, such as those by Mr. Webb, Bishop Salpointe, and Dr. Burns, have treated of the same subject, it is largely with an essential reference to the work of Loretto. We know how hard the earlier pioneers, like Fathers Nerinckx, Badin, Kenrick, found it to make any headway in perpetuating the faith and

virtue which they managed to scatter by their evangelizing sacrifices, without the aid of the good nuns who by prayer and labor in school and home at all times sustained the courage and hope of the missioners, and nurtured the seed of religious education in patient charity and prudent zeal. They taught it to grow in the hearts of the little ones of Christ; they cared for the poor and the needy, the weak and ignorant in every sense. The work of priest and bishop as missionaries is bound up intimately with the work of Loretto as here set forth. We commend this volume. It is edifying no less than instructive, and it is written in an attractive style, so that its reading will profit the learned and the simple-minded alike.

EN LUI. Portrait de l'âme devoué au Sacré-Coeur. Par Felix Anizan, prêtre. Paris: P. Lethielleux. 1912. Pp. 522.

French literature of to-day is so rich in devotional works, above all on the subject of love toward the Sacred Heart, that it is difficult to reconcile the apparent popularity of the production with the infidel attitude of the dominant Frenchman, unless it be on the ground that the "corruptio optimi" simply intensifies the brotherly affection of the many who remain faithful through motive of charity which the above-mentioned devotion inspires. Attention is drawn to an important work on this subject in one of our leading articles in this number; but there are numerous recent publications from the pen of the Jesuit Father Terrien, Canon Lejeune, P. Victor Alet, S.J., Père Ange le Doré, Mgr. Béguinot, the abbé Goedert, and others, who have written beautifully on the subject for French readers. In some cases, as in the present volume, by the abbé Anizan, there is a special unction and a glow in the manner of presenting the subject that captivates the sensitive heart.

En Lui is the second volume of a proposed trilogy of which *Vers Lui* was the first instalment. Like its predecessor, the book is characterized not merely by an attractive style of diction, but as well by a scholastic solidity and depth that are likely to appeal to the theologian. The author takes his stand upon the secure basis of Thomistic doctrine. Withal the aim of the work is entirely practical. It is to study the manifestation of the life of Christ through the devotion of the Sacred Heart in its nature and in its properties; and by the general assimilation of this ideal in practice to express in one's own soul the likeness of Him according to whose image we were originally fashioned. We are thus led to compare our real life with the aspirations suggested by the intimate study of the motives, movements, and circumstances that acted upon the human nature of the God-Man and determined its operations through the Sacred Heart. Step by step, stroke by stroke, in this process of

remodeling according to the standard before us, we eliminate the ugliness and roughness which sin, original and actual, has produced in our soul. This is what the author calls "making the portrait of a soul", first in its outlines, then by filling in the details, the coloring, to which the touch of divine grace adds its perfection and gives permanence. *En Lui* is a study of the actual, in view of the proposed, conditions by which man undergoes a new reformation in the natural and supernatural order through the influence of ascetic and mystic relations to the God-Man.

Literary Chat.

There are many interesting and instructive facts to be learnt from such a book as Mr. Alden's *Democratic England*, reviewed in the present number. The chapter on the Labor Movement contains some things especially worth noting. For instance this: There are about three and a half millions of women wage-earners in Great Britain, exclusive of domestic servants. Only some eight per cent of the combined male and female membership of all trades unions, a total of 207,000, is organized. This accounts in part at least for the fact that the wages paid to women are nearly always less than the wages paid to men for similar work. Hence their lack of organization, together with their natural docility—a quality, however, that suffragism seems recently to be taking care of—renders them almost helpless in the face of the exploiting methods of sweat-shop employers, whilst in home work their remuneration is of the poorest character, and the conditions under which they labor are "discreditable to any civilized State" (p. 227).

Mr. Alden nevertheless is full of hope in the stability of the Anglo-Saxon character as a warranty of progressive remedy. The antitoxin of revolution is evolution, he says, the knowledge that systematic development will bring in the end economic liberty in its train.

The outlook across the Channel is by no means so hopeful. So at least one may infer from Mr. Louis Levine's *The Labor Movement in France*. The book is No. 116 of the Studies in History, Economics and Public Law, edited by Columbia University (New York: Longmans, Green & Co.). It is a study in revolutionary syndicalism. The latter term designates a movement of organized labor in France, partly within and partly independent of the General Confederation of Labor. The Syndicates are aggressive trades unions. Their general tendency is revolutionary if not specifically anarchistic. As one of their leading authorities, M. Yvetot, said at the recent Congress of Toulouse (1910): "I am reproached with confusing syndicalism and anarchism. It is not my fault if anarchism and syndicalism have the same ends in view. The former pursues the integral emancipation of the individual; the latter the integral emancipation of the workman. I find the whole of syndicalism in anarchism." The first weapon at hand to the syndicates, however, is "the general strike"; for it they are preparing. If this necessitates more effective instruments, all the worse for capitalistic society of the approaching future. The menace is not one to be despised, seeing that the syndical membership grew from 150,000 in 1904 to 357,814 in 1910. More recent statistics are not given by Mr. Levine, but the foregoing figures represent much more than one third of the then organized workmen of France.

Mr. Levine has given us a thorough, dispassionate history of the French labor movement in general and of syndicalism in particular,—one which no

student of the social situation can afford to pass by. The author's view of the outlook is well worth considering, since indeed more and more the labor movement is tending to internationalization. "Whatever possibility may become a reality, France seems destined to go through a series of more or less serious struggles. Hampered by the elements which hark back to the past and which have not yet lost all importance, disorganized by the revolutionists who look forward to the future for the realization of their ideal, the republic of France is still lacking the stability which could save her from upheavals and from historical surprises. The highly centralized form of government and the dominating position which Paris still holds in the life of France make such surprises easier and more tempting than would otherwise be the case. The process of social adjustment which is going on all over the world at present, therefore, must lead in France to a more or less catastrophic collision of the discordant elements which her political and economic history have brought into existence" (p. 206).

The Catholic observer, without being an alarmist, will more easily recognize the possibility of such "catastrophic collision" in view of the general disruption of the religious bonds and checks which otherwise might forefend another French Revolution.

Beyond the Rhine the outlook is more encouraging. Notwithstanding the continuous extension of Socialism, the check on revolutionism is proportionally strengthening; not simply by reason of the normally conservative forces of the German character but especially because of the splendid organization and equipment of the Centre party. The educational discipline organized by the Volksverein extends beyond the school and the family, even particularly to the workmen's association. The character of the literature prepared for the latter shows what instruments of strength and breadth of culture are placed in their hands. Here are two recent types of that literature: *Social Democracy and Christian Ethics* (Social-demokratische und Christliche Sittenlehre) and *Ibsen's Sociology and Ethics* (Ibsens Sociologie und Ethik). The former is a neatly printed, well indexed brochure (68 pp.) issued in the *Arbeiter-Bibliothek* by the West German Workingmen's Journal (M. Gladbach). In it the morality or rather the immorality that logically must follow materialistic evolutionism on which Socialistic philosophy is based, is contrasted with the world view on which Christian ethics is grounded. The two philosophies are clearly and solidly exposed within the ability of the average reader.

The other pamphlet just mentioned has about the same compass and is issued by the Volksverein (M. Gladbach, 1912). It contains an interesting analysis and a dispassionate estimate of Ibsen's dramas, showing their moral principles and ideals and their social tendencies. Ibsen is seen to be not the physician but the anatomist, and the exhibitor of social diseases. The realism of passion decadence, pessimism, finds in him its most vivid expression. His sociology is replete with problems for which his principles offer no solution. Dr. Breit's study, though brief, is full of suggestive ideas and viewpoints.

The "syndical" movement has also been treated by Mr. A. Clay in *Syndicalism and Labor* (New York: Dutton & Co.). The author traces the development of the movement in France, Italy, Spain, and the United Kingdom. The main interest centres in the latter country, and the writers aim at directing attention to the new danger resulting from the revolutionary Socialism which syndicalism is injecting into the trades unions. The latter organizations are being diverted from their original policy of collective bargaining to that of class hostility.

Those who are skilled in reading the signs of the times and are familiar with Mr. Hollingsworth's theory as developed in *From Freedom to Despotism*, will probably discern in the book just mentioned what promises to be a veri-

fication of the author's prediction. The policy of the strenuous government at present being so widely advocated lends itself very naturally to the theory that Cæsarism is entailed by economic fixity. Mr. Hollingsworth wrote two years ago, but it might seem as though he had prophesied after the event. Any how it looks as though he may soon enjoy the privilege of "I told you so". *Videbimus autem.*

M. Labauche is well known to students of theology through his excellent work on special dogmatics (*Leçons de Théologie Dogmatique*, 2 vols., Paris, Bloud & Cie.)—which, by the way, is, we believe, in course of translation into English. During 1910-11, he contributed to the *Revue pratique d'Apologétique* a series of papers on the Blessed Eucharist, which by their unique force and lucidity attracted considerable attention. They have recently been united in a small compact volume (pp. 308, Paris, Bloud & Cie.), under the title *Lettres à un Étudiant sur la Sainte Eucharistie.* The letters were written, and are now published in collection, at the request of certain students in view of doctrinal instruction and practical devotion. They combine, as does the author's theology, solidity of thought with sound piety and unction.

Other recent helps toward spreading the practice of frequent Communion are two small pamphlets: *Spoiling the Divine Feast* by the Rev. F. M. de Zulueta, S.J.; and *For Frequent Communicants* by the Rev. V. Roche, S.J. (Benziger).

It is gratifying to know that with the recent appearance of the concluding half of the third volume in its revised form, Father Hickey's *Summula Philosophiae Scholasticae* has been completed in a second edition, "aucta et emendata". The speedy demand for this second edition—and indeed a third edition, we learn, is *in fieri*—attests the value of this compendium of scholastic philosophy "in usum adolescentium", as the author modestly designates it. If we might suggest still further improvement, it would be on the line of fuller development of the chapter on civil society, so as to include "the social question", education, etc. We might note likewise that Socialists do not propose to abolish all private property" (pp. 193-4), but only private property in *capital*, productive goods.

The new editor of the official *Acta Apostolicae Sedis* is P. Pietro Benedetti of the Congregation of Missionaries of the Sacred Heart of Jesus.

Some time ago a *Vie de la Mère Marie de Sales Chappuis*, which has also appeared in a German translation, was sent to us for review. Although this biography bears the *Imprimatur* of the Ordinary of Troyes, we are informed through the courtesy of Father A. Brucker, S.J., by a letter from the Vicar General of that diocese, that the use of the Ordinary's name has not been authorized, and that the work is largely the outcome of a fervid imagination with scanty facts to substantiate the reality of visions and instructions therein related. As the volume has been highly praised by some of our Catholic journalists, we take this means of informing the unwary reader.

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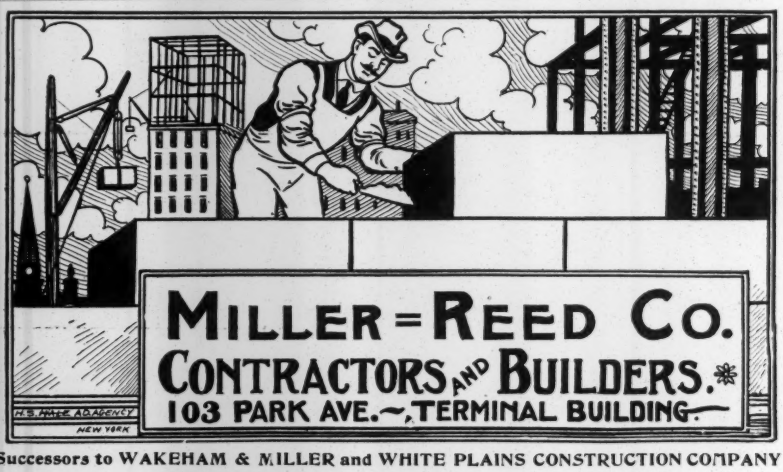

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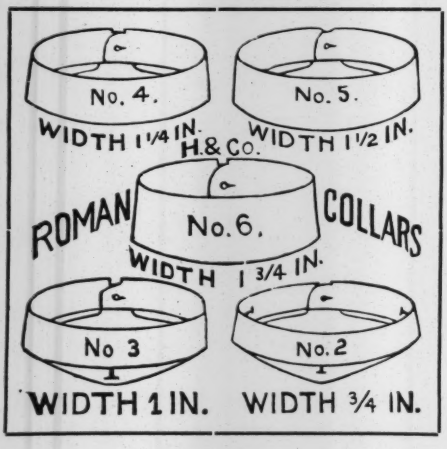

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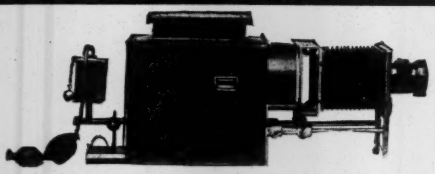

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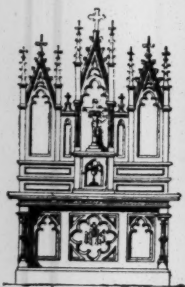

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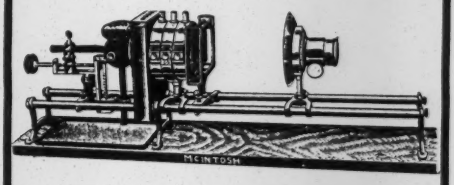

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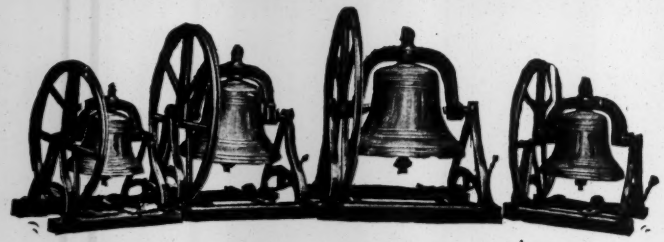

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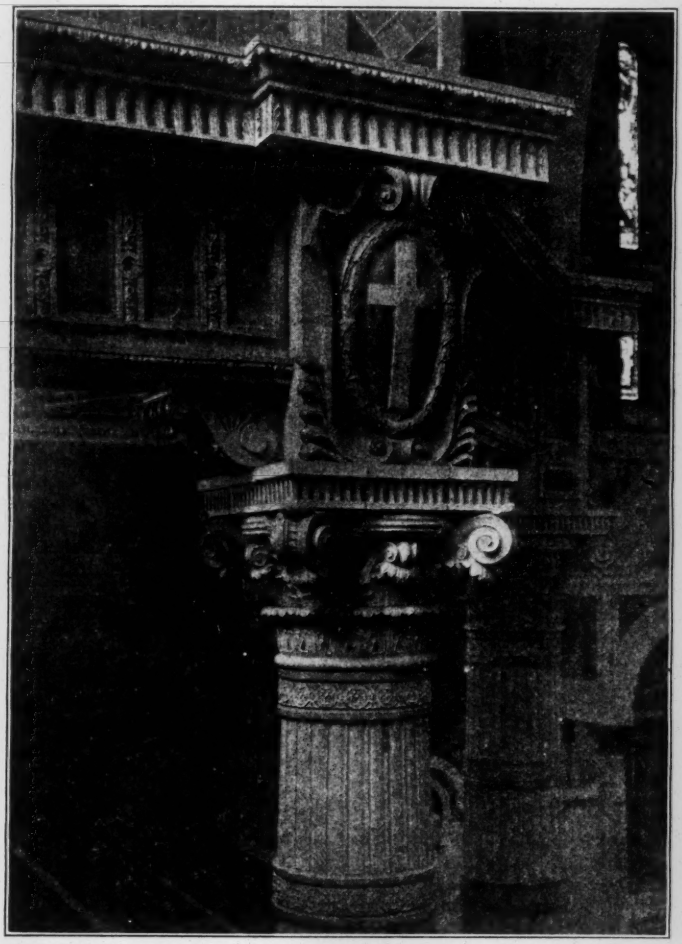

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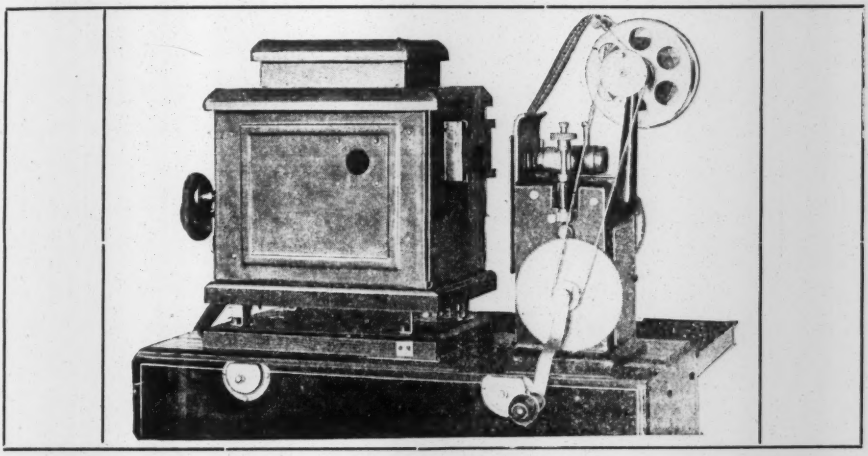

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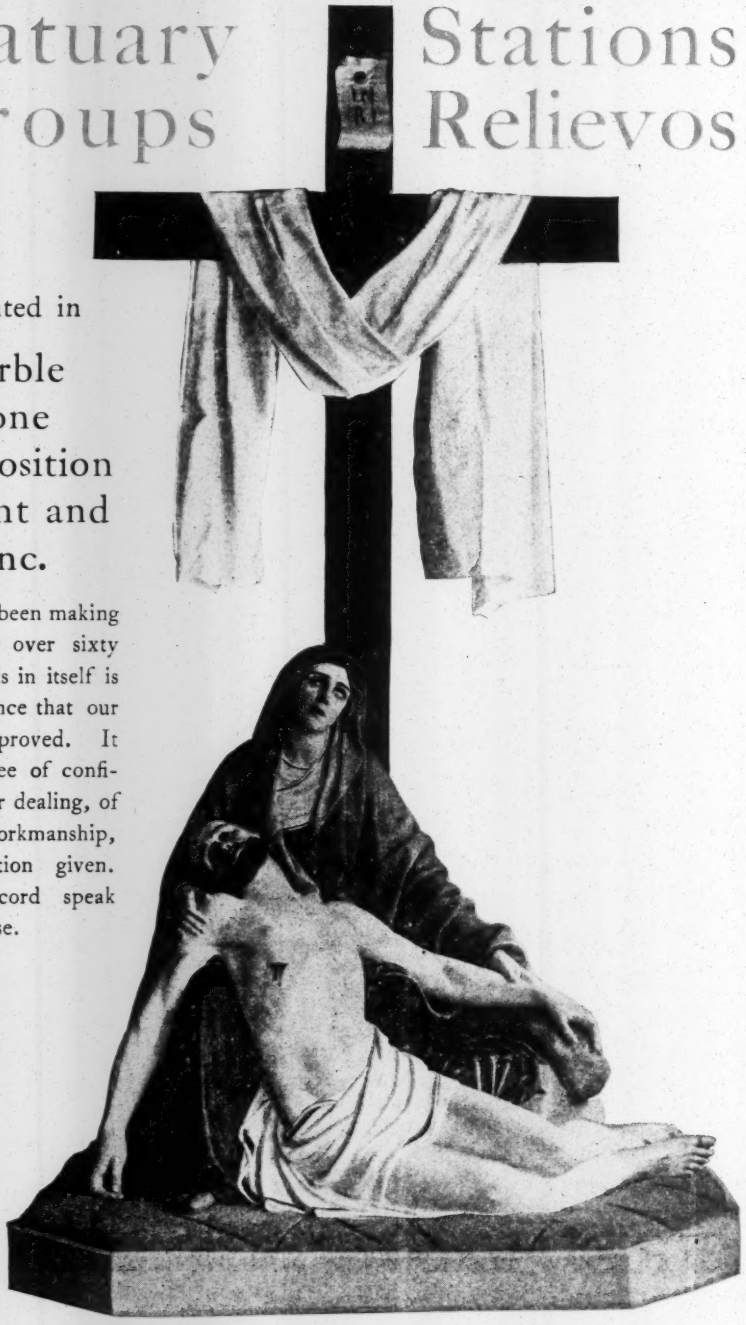

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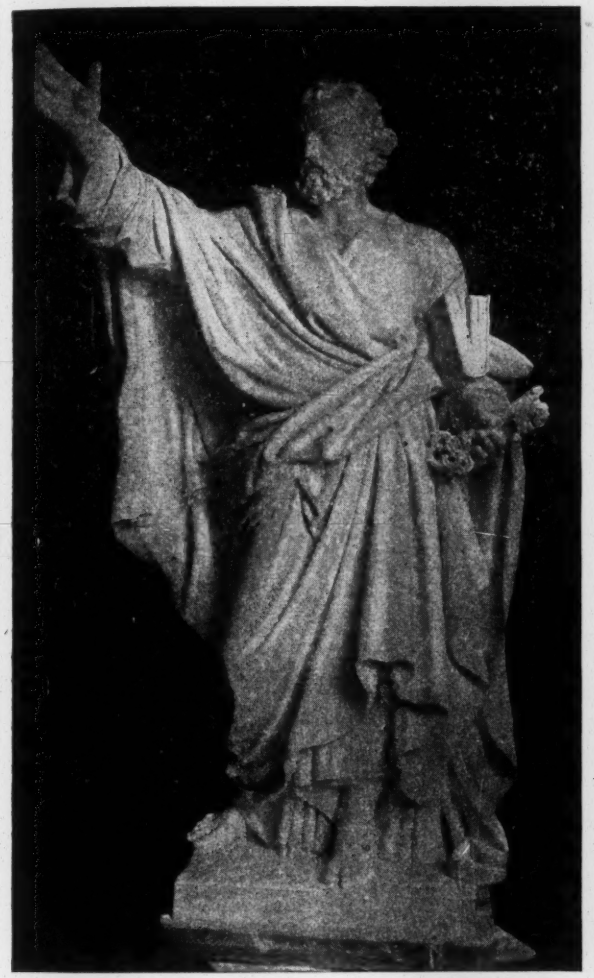

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